

The Booke of
common prayer, and ad-
ministration of the
Sacramentes,
and other
rites
and Ceremonies in
the Church of
Englande.

I Londini, in officina Ed:
vardi whytchurch,

Cum priuilegio ad Impris
mendum Solum.

Anno. 1552.

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of thys Booke.

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The Preface.



There was neuer any thyng by the witte of man so well deuised, or so sure established, whiche (in continuance of tyme) hath not been corrupted: as (among other thynges) it maie plainly appere by the common praiers in the churche, commonly called diuine seruice: the first originall & ground wherof, if a mā would serche out by the auncient fathers, he shall finde that the same was not ordained but of a good purpose, & for a greete aduancement of godlinesse. For thei

so ordered the matter, that all the whole Bible (or the greatest parte thereof) should be red ouer ones in the yere, entending thereby, that the clergie, and specially suche as ware ministers of the cōgregation, should (by often readyng and meditacion of Goddes wooorde) be stirred vp to godlines them selues, and be more able also to exhorde other by wholesome doctrine, and to confute them that ware aduersaries to the truth. And further, that the people (by daiely hearyng of holy scripture red in the Churche) should continually profite more and more in the knowlege of God, and be the more inflamed with the loue of his true religiō. But these many yeres passed, this godly and decent order of the auncient fathers, hath been so altered, broken, and neglected, by plantyng in vncertain Stories, Legendes, Respondes, Verses, vain Repetitions, Commemoracions, and Sinodalles, that commonly when any boke of the Bible was begon, before thre or foure Chapiters ware red out, all the rest ware vnredde. And in this sorte the boke of Esay was begon in Aduent, and the boke of Genesis in Septuagesima: but thei ware onely begon, and neuer red through. After a like sorte ware other bokes of holy scripture vled. And more ouer, where as saint Paule would haue suche language spoken to the people in the churche, as thei might vnderstande, and haue profite by hearyng the same, the seruice in this churche of Englande (these many yeres) hath been redde in Latin to the people, whiche thei vnderstoode not, so that thei haue heard with their eares onely, and their hartes, spirite, and mynd, haue not been edified therby. And furthermore, notwithstanding that the auncient fathers, haue diuided the Psalmes into seuen porcions, wherof euery one was called a Nocturne, now of late tyme, a fewe of them haue been daily saied (and ofte repeated) and the rest vtterly omitted. Moreouer, the number and hardnesse of the rules, called the Pie, and the manifold chaungynges

a.ii.

of

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of the seruice, was the cause, that to turne the booke onely, was so harde and intricate a matter, that many tymes there was moze bulesse to finde out what should be red, then to rede it when it was founde out.

These inconueniences therfore considered, here is set furthe suche an order, whereby thesame shalbe redressed. And for a redinesse in this matter, here is drawen out a kalender for that purpose, whiche is plain and easie to be vnderstanden, wherein (so muche as maie be) the readyng of holy scriptures is so set furthe, that all thynges shalbe doen in order, without breakyng one pece thereof from another. For this cause be cut of Anthemes, Responses, Inuitatories, and suche like thynges, as did breake the continuall course of the readyng of the scripture. Yet because there is no remedy, but that of necessitie there must be some rules, therfore certain rules are here set furthe, whiche as thei be fewe in number, so thei be plain and easie to be vnderstanden. So that here you haue an order for praiere (as touchyng the readyng of holy scripture) muche agreeable to the mynd and purpose of thold fathers, & a great deale moze profitable and commodious, then that whiche of late was vsed. It is moze profitable, because here are left out many thynges, whereof some be vntrue, some vncertain, some vain and superstitious, and is ordeined nothyng to be redde, but the very pure worde of God, the holy scriptures, or that whiche is evidently grounded vpon thesame, and that in suche a language and order, as is moste easie and plain for the vnderstandyng, bothe of the readers and hearers. It is also moze commodious, bothe for the shortnes thereof, and for the plainesse of the order, and for that the rules be fewe and easie. Furthermore by this order, the curates shal nede none other bookes for their publique seruice, but this booke, and the Bible: By the meanes whereof, the people shal not be at so greute charge for bookes, as in tyme past thei haue been.

And where heretofore there hath been greute diuersitie, in sayeng and syngyng in churches within this realme, some folowynge Salisburie vse, some Herford vse, some the vse of Bangor, some of Yorke, and some of Lincolne: Nowe from hencefurthe all the whole realme, shal haue but one vse. And if any would Iudge this waie moze painfull, because that all thynges must be redde vpon the booke, where as befoze by the reason of so often repeticion, thei could saie many thynges by harte, if those men will weigh their laboure, with the profite and knowlege, which daily thei shal obtain by readyng vpon the booke, thei will not refuse the pain, in consideration of the great profite that shal ensue therof.

And forasmuche as nothyng can almoste be so plainly set furthe, but doubtles maie rise in the vse and practisyng of thesame: To appease all suche diuersitie (if any arise) and for the resolution of all doubtles, concerning the maner how to vnderstande, do, and execute the thynges contained in this booke: the parties that so doubt, or diuersly take any thyng shal

The Preface.

all alwaie resoꝛt to the Bisshoppe of the Diocese, who by his discretioꝛ shall take oꝛder foꝛ the quietyng and appeasyng of the same: so that the same oꝛder be not contrary to any thyng conteyned in this Boke. And if the Bisshoppe of the Diocese be in any doubte, then maie he sende foꝛ the resolucioꝛ thereof vnto the Archebisshoppe.

Though it be appoynted in the afoꝛe wꝛitten pꝛeface, that all thynges shalbe redde and song in the Churche, in the Englishetongue, to the ende that the congregacion maie be thereby edified, yet it is not ment, but when menne saie Mornyng and Euenyng pꝛaier pꝛiuatly, thei maie saie the same in any language that thei them selues do vnderstande.

And all Priestes and Deacons, shalbe bounde to saie daily the Mornyng and Euenyng pꝛaier, either pꝛiuatly oꝛ openly, excepte thei be letted by pꝛeachyng, studieng of diuinitie, oꝛ by some other bzgent cause.

And the Curate that ministreth in euery Parishe Churche oꝛ Chapell, beyng at home, and not beyng otherwise reasonably letted, shall saie the same in the Parishe Churche oꝛ Chapell where he ministreth, and shall tolle a belle thereto, a conuenient tyme befoꝛe he begin, that suche as be disposed maie come to heare goddes woꝛde, and to pꝛaie with hym.

a.iii.

Of

Of Ceremonies,

why some be abolished, and
some reteined.



If suche ceremonies as be vbled in the church, and haue had their beginnyng by the institution of man: some at the firste were of Godly entent and purpose deuised, and yet at length turned to vanitie and superstition: some entred into the church by vndiscrete deuociō, and such a zeale as was without knowledge, & for because thei were winked at in the beginning thei grewe daily to more & more abuses, whiche not onely for their vnprofitablenesse, but also because thei haue muche blinded the people, and obscured the glory of God are worthy to be cut awaie, & clene reiected. Other there be, which although thei haue been deuised by man: yet it is thought good to reserue them still, aswell for a decent order in the church (for the whiche thei were first deuised) as because thei partein to edification: wherunto all thynges doen in the Church (as the Apostle teacheth) ought to be referred. And although the keepyng or omittyng of a Ceremonie (in it self considered) is but a small thyng: yet the wilfull and contemptuous transgression and breakyng of a common order, and discipline, is no small offence before God.

Let althynges be doen among you (saith. S. Paule) in a seemely and due order. The appoyntmēt of the whiche order, parteineth not to priuate men, therfore no mā ought to take in hand, nor presume to appoynt or alter any publique or cōmon order in Christes church, except he be lawfully called and aucthorized thereunto.

And where as in this our tyme, the mindes of menne are so diuerse, that some thynke it a greate matter of conscience to departe from a pece of the least of their Ceremonies (thei be so addicted to their old customes) and again on the other side, some be so newe fāgled, that thei would innouate all thyng, and so do despise the old, that
nothing

nothyng can like them, but that is new: it was thought expediēt not so muche to haue respect, how to please and satisfie either of thele parties, as how to please God, and profite them bothe. And yet lest any man should be offended (whom good reason mighte satisfie) here be certain causes rendred, why some of the accustomed Ceremonies be put awaie, and some retained and kept still.

Some are put awaie, because the greate excesse & multitude of the, hath so encreased in these latter daies, that the burthen of them was intollerable, whereof, S. Augustine in his tyme complained, that thei were growen to suche a nombze, that the state of christian people was in worse case (cōcernyng that matter) then were the Jewes. And he counsaied that suche yoke & burthē, should be taken awaie, as tyme would serue quietly to do it.

But what would. S. Augustine haue saied, if he had seen the Ceremonies of late daies vsed among vs: wherevnto the multitude vsed in his tyme, was not to be compared. This our excessive multitude of Ceremonies was so greate, and many of them so darke: that thei did more confounde, and darken, then declare and set furth Chrystes benefites vnto vs.

And besides this, Chrystes Gospell is not a Ceremoniall lawe (as muche of Moses lawe was) but it is a religion to serue God, not in bondage of the figure or shadowe, but in the fredome of spirite, beyng content onely with those Ceremonies, which do serue to a decent ordre and godly discipline, and suche as be apte to stirre vp the dull mynde of man, to the remembraunce of his dуетie to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the moste weightie cause of the abolishment of certain ceremonies was, that thei were so farre abused, partly by the superstitious blyndnes of the rude and vnlearned, and partly by the vnfaciable auarice of suche as sought more their owne lucre, then the glory of God: that the abuses could not well be taken awaie, the thyng remainyng stil. But now as cōcernyng those per-

Of Ceremonies.

sones, whiche paraduēture wilbe offended, for that some of thold ceremonies are retained still: if thei cōsider that without some Ceremonies, it is not possible to kepe any ordze, or quiete discipline in the churche: thei shall easely perceiue iust cause to reforme their iudgementes. And if thei thinke muche, that any of thold do remain, & would rather haue all deuised a newe: Then suche men grauntyng some ceremonies conuenient to be had, surely wher the olde maie be well vled: there thei cannot reasonably reproue the old, only for their age, without bewrayng of their owne folly. For in suche a case, thei ought rather to haue reuerēce vnto them for their antiquitie, if thei will declare them selues to be more studious of vnitie and cōcorde, then of innouacions and newe fanglenes, whiche (as muche as may be with the true settynge furth of Chri-stes Religion) is alwaies to be eschewed. Furthermore, suche shall haue no iust cause with the ceremonies reserued, to be offended. For as those be taken awaie, whiche ware most abused, and did burthen mennes consciences without any cause: so the other that remain, are retained for a Discipline and ordze, whiche (vpon iuste causes) maie be altered and chaunged, and therefore are not to be esteemed equall with gods lawe. And moreouer thei be neither darke nor dōmbe Ceremonies, but are so sette furthe, that euery man maie vnderstande what thei doe meane, & to what vse thei do serue. So that it is not like that thei, in tyme to come, should be abused as the other haue been. And in these our doynges we condempne no other nations, nor prescribe any thyng, but to our owne people only. For we thinke it cōuenient that euery cōtrei should vse suche ceremonies, as thei shal thinke best to the settynge furthe of Goddes honour, or glozie, and to the reducyng of the people to a moste perfecte and godly liuyng, without erreure or Supersticion. And that thei should putte awaie other thynges, whiche from tyme to tyme, thei perceiue to be moste abused, as in mennes ordinaunces it often chaunceth diuersely in diuerse cōtreis.

CThe

The Table and Kalender

expressyng the ordre of the Psalmes and Res-
longs, to be saied at the Mornynge and Euenynge
praier throughout the yere, excepte certain
propre feastes, as the Rules folow-
yng more plainly declare.

The order how the Psalter is appoynted to be redde.

The Psalter shalbe redde thzough, ones euery Monethe, and be-
cause that some Monethes be longer then some other be: It is
thought good to make them euen by this meanes.

To Euery Moneth, shalbe appoynted (as concernyng this purpose)
iuste. xxx. daies.

And because January and Marche hath one daie, aboue thesaied
number, and February whiche is placed betwene them bothe, hath one-
ly. xxviii. daies, February shal borowe of either of the monethes (of Ja-
nuary and Marche) one daie, and so the Psalter whiche shalbe redde in
February, must begin the last daie of January, and ende the firste daie
of Marche.

And where as Maie, Iuly, August, October, and December, haue
xxxi. daies a piece, it is ordered that thesame Psalmes, shalbe redde the
laste daie of thesaied Monethes, whiche ware redde the daie befoze, so
that the Psalter maie begin again the firste daie of the nexte Moneths
ensuyng.

Now to knowe what Psalmes shalbe redde euery daie, loke in the
Kalender, the nōber that is appoynted for the Psalmes, and then finde
thesame number in this table, and vpon that number shall you se, what
Psalmes shalbe saied at Mornynge and Euenynge praier.

And where the. C. xix. Psalme is deuided into. xxi. porcions, and is
ouerlong to be redde at one tyme: it is so ordered that at one tyme shall
not be redde aboue foure or fiue of thesaied porcions, as you shall per-
ceiue to be noted in this Table folowyng.

And here is also to be noted, that in this table, and in all other par-
tes of the Seruice, where any Psalmes are appoynted, the number is
expressed after the greate Englishe Bible, whiche from the. ix. Psalme,
vnto the. C. xlviii. Psalme (folowyng the diuision of the Ebzues) doeth
varie in numbers from the common Latine translation.

The Table for the

order of the Psalmes to be saied at
Mornyng and Euenyng praier.

	Mornyng praier.	Euenyng praier.
i	i. ii. iii.iiii. v.	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiiii.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiiii.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liiii. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiiii.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiiii. lxxxv.
xvii	lxxxvi. lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciiii.
xix	xcvi. xcvi.	xcviii. xcix. c. ci.
xx	cii. ciii.	ciii.
xxi	cv.	cvi.
xxii	cvii.	cviii. cix.
xxiii	cx. cxl. cxii. cxiii.	cxiiii. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. Inde. iiii.
xxv	Inde. v.	Inde. iiii.
xxvi	Inde. v.	Inde. iiii.
xxvii	cxx. cxxi. cxxii. cxxiii. cxxiiii. cxxv.	cxxvi. cxxvii. cxxviii. cxxix. cxxx. cxxxi.
xxviii	cxxii. cxxiii. cxxiiii. cxxv.	cxxvi. cxxvii. cxxviii.
cix	cxxix. cxi. cxli.	cxlii. cxliii.
cxx	cxliii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

The order how

the rest of holy scripture (beside the Psalter) is appoynted to be redde.

The Old Testament is appoynted for the first lessons, at Mornynge and Euenynge praier, and shalbe redde throughe, euery yere ones, except certain booke and chapters, whiche be least edifyinge, and might best be spared, and therefore be left vntredde.

The Newe Testament is appoynted for the seconde Lessons, at Mornynge and Euenynge praier, and shalbe redde ouer orderly euery yere thise, beside the Epistles and Gospelles: except the Apocalips, out of the whiche there be onely certain Lessons appoynted, vpon diuerse proper feastes.

And to knowe what Lessons shalbe red euery daie: finde the daie of the Monethe in the Kalender folowynge: and there ye shall perceiue the booke and chapters, that shalbe redde for the Lessons, bothe at Mornynge and euenynge praier.

And here is to be noted, that whensoever there be any proper Psalmes or Lessons, appoynted for any feast, moueable or vnmoueable: then the Psalmes and Lessons, appoynted in the Kalender, shalbe omitted for that tyme.

Ye must note also that the Collect, Epistle and Gospell, appoynted for the Sondaie, shall serue all the weeke after, excepte there fall some feast that hath his proper.

This is also to be noted, concernynge the Leape yeres, that the .xxv. daie of February, whiche in Leape yere, is compted for two daies, shall in those two daies, alter neither Psalm nor Lesson: but the same Psalmes and Lessons, whiche be saied the firste daie, shall also serue for the seconde daie.

Also, wheresoever the begynnyng of any Lesson, Epistle or Gospell is not expessed, there ye must begin at the begynnyng of the chapter.

And wheresoever is not expessed how farre shalbe redde, there shall you reade to the ende of the chapter.

Proper Psalmes and

Lessons for diuerse feastes and daies,
at Mornynge and Euenynge praier.

On Christemas Psalme. xix. } The first Lesson. Esay. ix.
daie at mornynge Psalme. xlv. } The. ii. lesson. Luk. ii. vnto
praier. Psalme. lxxxv } And vnto me a good will.

At Euenynge } The first Lesson. Esa. vii.
praier. Psal. lxxxix. } God spake ones again to
Psalme. C. x. } Ahas. xc. vnto the ende.
Psal. C. xxxii. } The second lesson. Tit. iii.
The kindnes and loue. xc.
vnto foolish questions.

On saint Ste- } The seconde Lesson. Actes. vi. and. vii.
phens day, at mor- } Stephen full of faith and power, vnto. And
nyng praier. } when fourtie yeres ware. xc.

At Euenynge } The seconde Lesson. Actes. vii. And when
praier. } fourtie yeres ware expired, there appered
vnto Moles. xc. vnto Stephen full of the
holy Ghoste.

On saint Ihon } The second Lesson. Apocalips. i. the whole
the Euāgelistes } chapiter.
daie, at mornynge
praier.

At Euenynge } The seconde Lesson. Apocalips. xxi.
praier.

On the Innocē- } The first Lesson. Ieremie. xxxi. vnto Boze-
tes daie, at mor- } ouer I heard Ephraim.
nyng praier.

On the Cir- } The first Lesson. Genesis. xvi.
cumcisiō daie, at } The second Lesson. Roma. ii.
mornynge praier.

At Euenynge } The. i. lesson. Deut. x. And now Israel. xc.
praier. } The seconde Lesson. Collos. ii.

On the Epipha- } The first Lesson. Esay. ix.

Proper Psalmes and Lessons.

nie, at moznynge **The seconde Lesson. Luke. iiii. And it for-**
praier. **tuned. &c.**

At Euenynge **The first Lesson. Esay. xlix.**
praier. **The second Lesson. Ihon. ii. After this he**
went doune to Capernaum.

On wedensdaie **The first Lesson. Osee. xiii. xiiii.**
befoze Easter, at Euenynge praier

On Thursdaye **The first Lesson. Daniel. ix.**
befoze Easter, at moznynge praier.

At Euenynge **The first Lesson. Ieremie. xxxi.**
praier.

On Good Fri- **The first Lesson. Genesis. xxi.**
daie, at moznynge praier.

At Euenynge **The first Lesson. Esay. liii.**
praier.

On Easter euen **The first Lesson. zachary. ix.**
at Moznynge praier.

On Easter daie, **Psalm. ii. } The first lesson. Exodt. xii.**
at Moznynge **Psalm. lvi. } The seconde lesson. Ro. vi.**
praier. **Psalm. Cxi. }**

At Euenynge **Psalm. Cxiii. } The secōd lesson. Actes. ii.**
praier. **Psalm. Cxiiii. }**
Psalm. Cxviii. }

On Mondaie in **The second Lesson. Math. xxviii.**
Easter wieke, at moznynge praier.

At Euenynge **The seconde Lesson. Actes. iii.**
praier.

On Tuilsdaie in **The seconde Lesson. Luke. xxi. vnto, And**
Easter wieke, at **behold twoo of them.**
moznynge praier.

At

Proper Psalmes and Lessons.

At Euenyng
praier.

The seconde Lesson. i. Corin. xv.

On the Ascenci-
on daie, at Moz-
nyng praier.

Psalme. viii.

Psalme. xv.

Psalme. xxi.

The. ii. lesson. Ihon. xiiii.

At Euenyng
praier.

Psalm. xxi.

Psalm. lxxviii.

Psalm. Cxviii.

The. ii. Lesson. Ephe. iiii.

On whitsondaie
at Moznyng
praier.

Psalm. xlviii.

Psalm. xlvii.

The second Lesson. Act. x.

Then Peter opened his. &c.

At Euenyng
praier.

Psalm. Cxviii.

Psalm. Cxlv.

The second lesson. Act. xix.

It fortuneth when Apollo

went to Corinthu. &c. vnto

After these thynges.

On Trinitie
sondaie, at moz-
nyng praier.

The first Lesson. Gene. xvi.

The seconde Lesson. Math. iii.

Conuerfion of
faint Paule, at
moznyng praier.

The seconde Lesson. Actes. xxi. vnto

heard hym.

At Euenyng
praier.

The seconde lesson. Actes. xxi.

Saint Barna-
bies day, at moz-
nyng praier.

The seconde lesson. Actes. xxi.

At Euenyng
praier.

The second lesson. Actes. xv. vnto.

After cer-
tain daies.

Saint Ihon
baptistes daie, at
moznyng praier.

The first lesson. Malachi. iii.

The seconde lesson. Math. iii.

At Euenyng
praier.

The first lesson. Malachi. iiii.

The seconde lesson. Math. xxi. vnto when

Jesus heard.

Saint

[Proper p[al]mes and Lessons.]

Saincte Peters daie, at Mornynge prayer. **The seconde Lesson. Actes. iiii.**

At Euenynge prayer. **The seconde Lesson. Actes. iiii.**

All saintes day at Mornynge prayer. **The first Lesson. Sapient. iiii. vnto. Blessed is rather the barrayne.**

The second Lesson. hebr. xi. xii. Saintes by faith subdued. vnto If you endure chastising.

At Euening prayer.

The fyrst Lesson. Sapience. v. vnto Hys Ielousie also.

The seconde Lesson. Apocalips. xix. vnto And I sawe an Angell stande.

An Almanack

for .xix. yeares.

After Daye.	Dominical letter.	The Cycle of the sunne.	The epacte.	The Sol- den nombre.	The yeare of our Lord.
xbii. Aprill.	C. B.	xxi.	iiii.	xiii.	M.D.lii.
ii. Aprill.	A.	xxii.	vb.	xv.	M.D.liii.
xxv. Marche.	G.	xxiii.	xxvi.	xvi.	M.D.liiii.
xiii. Aprill.	F.	xxiiii.	vii.	xvii.	M.D.lv.
v. Aprill.	E. D.	xxv.	xxviii.	xviii.	M.D.lvi.
xxviii. Aprill.	C.	xxvi.	xxix.	xix.	M.D.lvii.
x. Aprill.	B.	xxvii.	xi.	i.	M.D.lviii.
xxvi. Marche.	A.	xxviii.	xxii.	ii.	M.D.lix.
xiii. Aprill.	G. F.	i.	iii.	iii.	M.D.lx.
vi. Aprill.	E.	ii.	xiiii.	iiii.	M.D.lxi.
	D.	iii.	xxv.	v.	M.D.lxii.
	C.	iiii.	xxvi.	vi.	M.D.lxiii.
	B. A.	v.	xxvii.	vii.	M.D.lxiiii.
	G.	vi.	xxviii.	viii.	M.D.lxv.
	F.	vii.	ix.	ix.	M.D.lxvi.
	E.	viii.	xx.	x.	M.D.lxvii.
	D. C.	ix.	i.	xi.	M.D.lxviii.
	B.	x.	xii.	xii.	M.D.lxix.
	A.	xi.	xxiii.	xiii.	M.D.lxx.

An Acte for the unifor-

mitie of common prayer, and administra-
cion of the Sacramentes.



Where there hath been a verie Godlye
orde sette forth by auctoritie of Par-
lamente, for common prayer and ad-
ministracion of the Sacramentes, to
bee vled in the mother tongue within
this Church of Englande, agreable
to the woorde of God and the prima-
tiue Church, verie comfortable to all good people,
desyring to lyue in Christen conuersacion, and mooste
profytable to the state of this Realme: vpon the whiche,
the mercy, fauour, and blessing of almighty God, is in no
wyse so readly and plentifully powred, as by common
prayers, due vling of the Sacramentes, and often prea-
ching of the Gospel, with the deuocion of the hearers:
And yet thys notwithstandinge, a greate noubre of
people, in diuers partes of this Realme, folowing theyr
own sensualitie, and liuing either without knowledge
or due feare of God, dooe wilfully, and damnablye be-
fore almighty God, absteyn and refuse to come to theyr
parishe Churches and other places, where common
prayer, administracion of the Sacramentes, and prea-
ching of the woord of God is vled, vpon the Sundayes
and other dayes, ordeined to be holy dayes.

For reformation hereof, be it enacted by the Kyng our
Sovereigne Lord, with thassente of the Lordes and com-
mons, in this present Parliament assembled, and by the
auctoritie of the same, that from, and after the feast of
all Saintes next comming, all and euery persone, and
persones, enhabyting within this Realme, or any other
the kinges maiesties dominions, shal diligently & fayth-
fulli, (hauing no lawfull or reasonable excuse to be absēt,)
endeavour themselves to resorte to theyr Parish Church,

a. l.

or

An acte for the vniformitie

oꝛ Chapel accustomed, oꝛ vpon reasonable let therof, to some vsual place, where comon prayer and such seruice of God shalbe vsed in such tyme of let, vpon euery Sunday, & other dayes, ordeyned, & vsed to bee kepte as holy dayes, & then, & there to abide, orderly, and soberlye, duringe the tyme of the common prayer, preachinges, oꝛ other seruice of God, there to be vsed and ministred, vpon payne of punishment by the Censures of the Church.

And foꝛ the due execucion hereof, the Kinges most excellent maiestie, the lordes Temporal, & all the comyns in this present Parliament assembled, doeth in Goddes name, earnestly requyre and charge al tharchebisshops, Bisshops, and other Ordenaries, that they shal endeavour them selues to the vttermost of theyꝛ knowledges, that the due & true execuciō hereof may be had throughout theyꝛ Diocesses and charges, as they wyll aũswere before God, foꝛ such euylles and plagues, wherwith almighty God may iustely punishe his people, foꝛ neglecting this good and wholesome lawe.

And foꝛ theyꝛ auctoritie in this behalfe, bee it further likewise enacted by thauctoritie aforesaid, that all & singular the same Archbisshops, Bisshops, & al other theyꝛ officers, exercisinge Ecclesiasticall iurisdiction, as well in place exempt, as not exempt, within their Diocesses, shal haue ful power and auctoritie by this acte, to refovrme, correct, and punishe, by censures of the Church, al & singular persones which shal offende within any theyꝛ iurisdictiones oꝛ Diocesses: after the said feast of al saintes next coming, against this acte & statute, any other lawe, statute, priuilege, libertie, oꝛ prouision heretofore made, had, oꝛ suffred, to the contrarie not withstanding.

And because there hath arisen in the vse and exercise of the foresayde common seruice in the Church heretofore set forth, diuers doubtes foꝛ the fasshion & maner of the ministraciō of thesame, rather by the curiositie of the minister and mistakers, then of any other worthy cause: therfore alwel foꝛ the more playne & manifest explanation

cion hereof, as for the more perfecciō of the said ordie of common seruice, in some places where it is necessary to make the same prayer and fashon of seruice more earnest and fitte, to stirre christiā people to the true honouring of almighty God: The kynges most excellent maiestie, with thassent of the Lordes and comunōs in this present Parlamēt assembled, and by thauctozitie of the same, hath caused the foresayd order of commō seruice, entituled, *The boke of commō prayer*, to be faythfully & godly perused, explained, & made fully perfect: & by the foresaid auctozitie, hath ānered & ioyned it, so explained & perfected, to this present statute, adding also a forme & maner of making & consecrating of Archebishops, Bishops, Priestes & Deacons, to be of like force, auctozitie, & value, as the same like foresaid boke entituled, *The boke of common prayer*, was beefore: & to bee accepted, receiued, vled & esteined in lyke sorte & maner, & with the same clauses of prouisions and excepcions, to all ententes, construcciōs and purposes, as by the acte of Parliament made in the second yere of the kinges Maiesties reygne, was ordeyned, limited, expessed, & appoynted for the vniformitie of seruice, & administraciō of the Sacramētes throughout the realme, vpon such seuerall paynes, as in the sayd acte of Parliament is expessed. And the said former acte to stand in ful force & strength, to al ententes & constructions, and to be applied, practised, and putte in vze, to, & for the establishing of the boke of common prayer, now explained, and hereunto annexed: & also the sayd fourme of making of Archebishops, Bishops, priestes, & Deacons, hereunto annexed, as it was for the former boke.

And by thauctozitie aforesaid it is now further enacted, that yf anye maner of persone, or persones, enhabitinge, and beeyng within thys Realme, or any other the Kynges Maiesties Dominions, shall after the sayd feast of all Sainctes, willingly, and wittingly, heare, and be presente at anye other maner, or fourme of common prayer, of administracion of the Sacramentes, of ma-
kinge

An acte for the vniformitie of common prayer.

king of ministers in the Churches, or of any other rites contained in the booke annexed to this acte, the is mentioned & set forth in the said booke, or that is contrary to the forme of sundrye provisions and exceptions, conteyned in the foresayd former statute, and shalbe therof convicted, according to the lawes of this Realme, before the Justices of Assise, Justices of Oyer and Determiner, Justices of peace in theyr Sessions, or any of them, by the verdict of xii. men, or by his, or their owne confession, or otherwise, shall for the fyrste offence suffre emprisonmente, for sixe monethes, without baile, or maynprie: & for the seconde offence, being lykewise convicted, (as is abovesayd,) emprisonment for one whole yeare: & for the thirde offence, in like maner, emprisonment during his, or their lyues. And for the more knowledge to be geue hereof, and better obseruacion of this lawe: Be it enacted by the auctoritie aforesayd, that al and singuler Curates shall vpon one Sunday every quarter of the yere, during one whole yere, next folowing the foresayde feast of all Saintes, next coming, reade this presente Acte in the Church, at the tyme of the mooste assembly: & lykewise once in every yere folowing, at thesame tyme, declaringe vnto the people by the auctoritie of the Scripture, howe the mercy & goodnes of God hath in al ages been shewed to his people, in theyr necessities and extremities, by meanes of heartye and faythfull prayers made to almighty God, specially where people be gathered together wyth one fayth and mynde, to offre vp theyr heartes by prayer, as the beste Sacrifices that Christian menne can yelde.

January hath .xxxi. daies.

		Mornynge praier.		Euenynge praier.	
		C. Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
i. Kalend. Circumcision		i	Gen. xlii.	Roma. ii	Deut. i
ii. b iiii. No.		ii	Genesis. i	Matt. i	Gene. ii
iii. c iii. No.		iii	iii	ii	iii
iiii. d xid. No		iiii	b	iii	vi
v. e Nonas.		v	vii	iiii	viii
vi. f viii. Id. Epiphane.		vi	Esa. lx	Luke. iii	Esa. xlix
vii. g vii. Id.		vii	Genesis. ii	Matt. ii	Gene. iii
viii. h vi. Id.		viii	ii	vi	xiii
ix. i v. Id.		ix	xiii	vii	xv
x. ii iiii. Id.		x	xvi	viii	xvii
xi. iii. Id. Sol in aqua.		xi	xviii	ix	xix
xii. iiii. Id.		xii	xx	x	xxi
xiii. f Idus.		xiii	xxii	xi	xxiii
xiv. g xix. kl. Febzuaris.		xiiii	xxiiii	xii	xxv
xv. h xvi. kl.		xv	xxvi	xiii	xxvii
xvi. i xv. kl. Terme begin		xvi	xxviii	xiiii	xxix
xvii. ii xiiii. kl.		xvii	xxx	xv	xxxi
xviii. iii xiii. kl.		xviii	xxxii	xvi	xxxiii
xix. iiii xii. kl.		xix	xxxiiii	xvii	xxxv
xx. v xi. kl.		xx	xxxvi	xviii	xxxvii
xxi. vi x. kl.		xxi	xxxviii	xix	xxxix
xxii. vii ix. kl.		xxii	xl	xx	xli
xxiii. viii. kl.		xxiii	xlii	xxi	xliii
xxiiii. ix. kl.		xxiiii	xliiii	xxii	xlvi
xxv. x. kl. Con. Paule.		xxv	xlv	xxiii	xlvii
xxvi. xi. kl.		xxvi	xlvii	xxiiii	xlix
xxvii. xii. kl.		xxvii	l	xxv	Exodi. i
xxviii. xiii. kl.		xxviii	Exodi. ii	xxvi	iii
xxix. iiii. kl.		xxix	iiii	xxvii	v
xxx. v. kl.		xxx	vi	xxviii	vii
xxxi. vi. kl.		xxxi	viii	xxix	ix

February hath. xxviii. daies.

		Mornyng praier.		Euenyng praier.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	d kalend.	ii	Exod. x	Marke. i	Exodi. xi
i	e iiii. No. Puri. Mary.	iii	xii	ii	xiii
ix	f iii. No.	iiii	xiii	iii	xv
viii	g iiii. No.	v	xvii	iiii	xvii
	A Monas.	vi	xviii	v	xix
cbi	b vii. Id.	vii	xx	vi	xxi
v	c vii. Id.	viii	xxi	vii	xxii
	d vi. Id.	ix	xxiii	viii	xxiii
xiii	e v. Id.	x	xxiiii	ix	xxiiii
ii	f iiii. Id. Sol in pisces	xi	xxv	x	xl
	g iii. Id.	xii	Leu. xviii	xi	Leu. xix
x	A iiii. Id.	xiii	xx	xii	Prime. x
	b iiii. Id.	xiiii	Prime. xi	xiii	xxi
cbiii	c xvi. kl. Marche.	xv	xxii	xiiii	xxii
vi	d xv. kl.	xvi	xxv	xv	xxv
	e xiiii. kl.	xvii	xxvi	xvi	xxvii
cb	f xiii. kl.	xviii	xxvii	xvii	xxviii
xiii	g xii. kl.	xix	xxviii	xviii	xxviii
	A xi. kl.	xx	xxix	xix	xxix
cbi	b x. kl.	xxi	xxx	xx	xxx
x	c ix. kl.	xxii	xxxi	xxi	xxxi
	d viii. kl.	xxiii	xxxii	xxii	xxxii
ix	e vii. kl.	xxiiii	xxxiii	xxiii	xxxiii
	f vi. kl. S. Thomas.	xxv	xxxiiii	xxiiii	xxxiiii
cbv	g v. kl.	xxvi	xxxv	xxv	xxxv
vi	A iiii. kl.	xxvii	Deut. i	xxvi	Deut. ii
	b iii. kl.	xxviii	ii	xxvii	iii
cbiii	c iiii. kl.	xxix	v	xxviii	vi

Marche hath. xxxi. daies.

		Mornyng praier.		Euenyng praier.	
		Psalms.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
iii	d kalend.	xxx	Deut. vii	Luke. xii	Deu. vii
	e vi. No.	i	ix	xiii	Philip. i
ii	f v. No.	ii	xi	xiiii	xii
	g iiii. No.	iii	xii	xv	xiii
xix	A iiii. No.	iiii	xv	xvi	xiiii
viii	b prid. No.	v	xvi	xvii	Collof. i
	c Nonas.	vi	xvii	xviii	xv
xvi	d viii. Id.	vii	xviii	xix	xvi
v	e vii. Id.	viii	xix	xx	xvii
	f vi. Id.	ix	xx	xxi	xviii
xiii	g v. Id. Equinoctium	x	xxi	xxii	xix
ii	A iiii. Id. Sol in ariet	xi	xxii	xxiii	xx
	b iiii. Id.	xii	xxiii	xxiiii	xxi
x	c prid. Id.	xiii	xxiiii	xxv	xxii
	d Idus.	xiiii	Josue. i	ii	Josue. ii
xviii	e xvii. kl. Aprilis.	xv	iii	iii	ii. Thes. i
vii	f xvi. kl.	xvi	iiii	iiii	iii
	g xv. kl.	xvii	v	v	i. Timo. i
xv	A xiiii. kl.	xviii	vi	vi	ii. Timo. i
iiii	b xiii. kl.	xix	vii	vii	iii
	c xii. kl.	xx	viii	viii	iv
xii	d xi. kl.	xxi	ix	ix	v
i	e x. kl.	xxii	x	x	vi. Timo. i
	f ix. kl.	xxiii	xi	xi	ii
xix	g viii. kl. Annunciatio.	xxiiii	xii	xii	iii
	A vii. kl.	xxv	xiii	xiii	iiii
xvii	b vi. kl.	xxvi	Judic. i	xiiii	Judic. ii
vi	c v. kl.	xxvii	ii	xv	Titus. i
	d iiii. kl.	xxviii	iii	xvi	Philom. i
xiiii	e iii. kl.	xxix	iiii	xvii	Hebreo. i
iii	f prid. kl.	xxx	v	xviii	ii
					v. ii.

Aprill bath. xxx. daies.

		Mornyng praier.		Euenyng praier.	
		Praymes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
	g kalend.	i	Judic. xi	Jhon. xix	Judi xii
xi	a iiii. No.	ii	xii	xx	xiii
	b iii. No.	iii	xv	xxi	xvi
xix	c xid. No.	iiii	xvii	Actes. i	xviii
viii	d Nonas.	v	xix	ii	xx
xvi	e viii. Id.	vi	xxi	iii	Ruth. i
v	f vii. Id.	vii	Ruth. ii	iiii	iii
	g vi. Id.	viii	iii	v	i. Regū. i
xiii	a v. Id.	ix	i. Regū. ii	vi	iiii
ii	b iiii. Id.	x	iiii	vii	v
	c iii. Id.	xi	vi	viii	vi
x	d xid. Id. Sol in tauro	xii	viii	ix	ix
	e Idus.	xiii	x	x	xi
xviii	f xvi. kl. Mat.	xiiii	xii	xi	xii
vii	g xvi. kl.	xv	xiii	xii	xv
	a xvi. kl.	xvi	xvi	xiii	xvii
xv	b xv. kl.	xvii	xviii	xiiii	xix
iiii	c xiiii. kl.	xviii	xx	xv	xxi
	d xiii. kl.	xix	xxii	xvi	xxii
xii	e xii. kl.	xx	xxiii	xvii	xxv
i	f xi. kl.	xxi	xxvi	xviii	xxvii
	g x. kl.	xxii	xxviii	xix	xxix
xix	a ix. kl. S. George.	xxiii	xxx	xx	xxxi
	b viii. kl.	xxiiii	ii. Regū. i	xxi	ii. Regū. ii
xviii	c vii. kl. Marke Euā.	xxv	iii	xxii	iii
vi	d vi. kl.	xxvi	v	xxiii	vi
	e v. kl.	xxvii	vii	xxiiii	viii
xvii	f iiii. kl.	xxviii	ix	xxv	x
iiii	g iii. kl.	xxix	xi	xxvi	xi
	a iiii. kl.	xxx	xii	xxvii	xii

Maie hath. xxxi. daies.

		Mornyng praier.		Euenyng praier.	
		Plalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
xi	b kalend. Philip & Jac. i	ii. Reg. xii	Acte. viii	ii. Re xvi	Judas. i
	c vi. No.	ii	xxii	xxviii	xxiii
xix	d v. No.	iii	xx	Matth. i	xx
viii	e i. ii. No.	iiii	xxi	ii	xxii
	f iii. No.	v	xxiii	iii	xxiiii
xxvi	g Id. No.	vi	iii. Reg. i	iiii	iii. Reg. i
v	a Jonas.	vii	ii	v	ii
	b viii. Id.	viii	iii	vi	iii
xiii	c vii. Id.	ix	v	vii	ix
ii	d vi. Id.	x	ix	viii	x
	e v. Id. Solomon cent.	xi	xi	ix	xii
	f iii. Id.	xii	xiii	x	xiii
	g iii. Id.	xiii	xb	xi	xbi
xxviii	a Id. Id.	xiiii	xbii	xii	xbiii
vii	b Idus.	xb	xx	xiii	xc
	c xbi. kl. Junij.	xbi	xxi	xiiii	xxxi
xb	d xbi. kl.	xbii	iii. Reg. i	xb	iii. Re. ii
xi	e xv. kl.	xbiii	iii	xbi	iiii. i. Cor. i
	f xiiii. kl.	xxv	v	xbii	vi
xviii	g xiii. kl.	xx	vii	xbiii	viii
i	a xii. kl.	xxi	ix	xx	x
	b xi. kl.	xxii	xi	xx	xii
ix	c x. kl.	xxiii	xiii	xxi	xiii
	d ix. kl.	xxiiii	xb	xxii	xbi
xxv	e viii. kl.	xxv	xbii	xxiii	xbiii
vi	f vii. kl.	xxvi	xx	xxiiii	xx
	g vi. kl.	xxvii	xxi	xxv	xxii
xv	a v. kl.	xxviii	xxiii	xxvi	xxiii
iiii	b iiii. kl.	xxix	xxv	xxvii	xxv
	c iii. kl.	xxx	i. Esdras. i	xxviii	i. Esdr. ii
xi	d Id. kl.	xxx	iii Marke. i	liii	xiiii
					b. iiii.

Tune bath. xxx. daies.

		Mornyng praier.		Euenyng praier.		
		C Psalmes.				
		i. Lesson.	ii. Lesson.	i. Lesson	ii. Lesson	
	e. Mat. 23.	i	i. Esdr. iiii	Harke. ii	i. Esdr. v	i. Cor. xv
i	f. iiii. No.	ii	vi	iii	vi	xv
ii	g. iii. No.	iii	vii	iiii	vii	ii. Corin. i
iii	A. Psal. No.	iiii	viii	v	viii	iii
iv	b. Jonas.	v	ix	vi	ix	iiii
v	c. viii. Id.	vi	ii. Esdr. i	vii	x	v
vi	d. vii. Id.	vii	iii	viii	xi	vi
vii	e. vi. Id.	viii	vi	ix	xii	vii
viii	f. v. Id.	ix	ix	x	xiii	viii
ix	g. iiii. Id.	x	Hester. i	xi	Hester. ii	ix
x	A. iii. Id.	xi	iii. Acte. xiii	xii	iii. Actes. xv	x
xi	b. Psal. Id.	xii	iv. Mark. xii	xiii	iv. Cor. ix	xi
xii	c. Idus. Solm Cant.	xiii	v. vii	xiiii	v. vii	xii
xiii	d. xvi. kl. Julij.	xiiii	ix	xv	Job. i	xiii
xiv	e. xvi. kl.	xv	Job. ii	xvi	ii	xiiii
xv	f. xvi. kl.	xvi	xiii	xvii	v	xv
xvi	g. xv. kl. Terme begin	xvii	vi	xviii	i. Luke.	xvi
xvii	A. xiiii. kl.	xviii	viii	xix	ii	xvii
xviii	b. xiiii. kl.	xix	x	xx	iii	xviii
xix	c. xiii. kl.	xx	xii	xxi	iiii	xix
xx	d. xii. kl.	xxi	xiiii	xxii	v	xx
xxi	e. x. kl.	xxii	xvi	xxiii	vi	xxi
xxii	f. ix. kl.	xxiii	xix	xxiv	vii	xxii
xxiii	g. viii. kl. Thon baptiz.	xxiiii	Mal. iii	xxv	Matth. iiii	xxiii
xxiv	A. vii. kl.	xxv	Job. xxi	xxvi	Job. xxii	xxiv
xxv	b. vi. kl.	xxvi	xxiii	xxvii	ix	xxv
xxvi	c. v. kl.	xxvii	xxvi. xxvii	xxviii	x	xxvi
xxvii	d. iiii. kl.	xxviii	xxix	xxix	xi	xxvii
xxviii	e. iii. kl. S. Peter. ap.	xxix	xxxi	xxx	Actes. iii	xxviii
xxix	f. Psal. kl.	xxx	xxxi	xxxi	Luke. xii	xxix

July hath. xxxi. daies.

		Mornyng praier.		Euenyng praier.	
		Psalms.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
ix.	g kalend.	i	Job. xxxv	Luke. xiii	iob xxxvi Philip. i
x.	a vi. f2o.	ii	xxxvii	xiii	xxxviii ii
	b v. f2o.	iii	xxxix	xv	xl iii
xi.	c iii. f2o.	iiii	li	xvi	xvii iiii
xii.	d iii. f2o.	v	Prover. i	xvii	Prover. ii Colloss. i
	e f2id. f2o. Terme ende.	vi	iii	xviii	iiii ii
xiii.	f f2onas. Dog daies.	vii	v	xi	vi iii
xiv.	g viii. f2o.	viii	vii	xii	viii iiii
	a vii. f2o.	ix	ix	xxi	x. Tessa. i
xv.	b vi. f2o.	x	xi	xxii	xii ii
	c v. f2o.	xi	xii	xxiii	xiii iii
xvi.	d viii. f2o.	xii	xv	xxiiii	xvi iiii
xvii.	e iii. f2o.	xiii	xvii	Jhon. i	xviii v
	f f2id. f2o. Sol in Leo.	xiiii	xix	ii	xx ii. Thess. i
xviii.	g f2ous.	xv	xxi	iii	xxii ii
xix.	a xvi. kl. Augustj.	xvi	xx ii	iiii	xxiii iii
	b xvi. kl.	xvii	xxv	v	xxvii i. Timo. i
xx.	c xv. kl.	xviii	xxvii	vi	xxviii ii. iiii
	d xiiii. kl.	xix	xxix	vii	xxx iiii
	e xiii. kl.	xx	xxxi	viii	Eccles. i v
xxi.	f xii. kl.	xxi	Eccles. ii	ix	iii vi
	g xi. kl.	xxii	iiii	x	v ii. Tim. i
xxii.	a x. kl.	xxiii	vi	xi	vii ii
	b ix. kl.	xxiiii	vii	xii	ix iiii
	c viii. kl. James apost.	xxv	x	xiii	xi iiii
xxiii.	d vii. kl.	xxvi	xii	xiiii	Jerem. i Titus. i
	e vi. kl.	xxvii	Jerem. ii	xv	iii ii. iiii
	f v. kl.	xviii	iiii	xvi	v Philom. i
xxiv.	g iiii. kl.	xxix	vi	xvii	vii Hebreo. i
	a iii. kl.	xxx	viii	xviii	ix ii
xxv.	b f2id. kl.	xxxi	x	xix	xi iiii
					b. iiii.

August hath. xxxi. daies.

		Mornyng praier.		Euenyng praier.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
vi	c kalend. Lammias.	i	Jere. xii	Jhon. xx	Jer. xiii
xv	d iii. No.	ii	xiii	xxi	xb
v	e iii. No.	iii	xvi	Actes. i	xvii
	f viii. No.	iiii	xviii	ii	xix
xiii	g Bonas.	v	xx	iii	xxi
ii	a viii. Id.	vi	xxii	iiii	xxiii
	b vii. Id.	vii	xxiiii	v	xxv
x	c vi. Id.	viii	xxvi	vi	xxvii
	d v. Id.	ix	xxviii	vii	xxix
xviii	e iiii. Id. S. Laurence	x	xxx	viii	xxxi
vi	f iii. Id.	xi	xxxii	ix	xxxiii
	g viii. Id.	xii	xxxiiii	x	xxxv
xv	a viii. Id.	xiii	xxxvi	xi	xxxvii
iiii	b xix. kl. Septembzis.	xiiii	xxxviii	xii	xxxix
	c xviii. kl. Sol in virgo	xv	xl	xiii	xli
xii	d xvii. kl.	xvi	xlii	xiiii	xliii
i	e xvi. kl.	xvii	xliiii	xv	xlvi
	f xv. kl.	xviii	xlvi	xvi	xlvi
x	g xiiii. kl.	xix	xlvi	xvii	l
	a xiii. kl.	xx	li	xviii	lii
xviii	b xii. kl.	xxi	Lament. i	xix	Lame. ii
vi	c xi. kl.	xxii	iii	xx	iiii
	d x. kl.	xxiii	v	xxi	Ezech. ii
xv	e ix. kl. Bartho. Apo.	xxiiii	Ezech. iii	xxii	vi
iiii	f viii. kl.	xxv	vii	xxiii	xvii
	g vii. kl.	xxvi	xiiii	xxiiii	xviii
x	a vi. kl.	xxvii	xxv	xxv	xxviii
	b v. kl.	xxviii	Daniel. i	xxvi	Dani. ii
xviii	c iiii. kl.	xxix	vi	xxvii	iiii
vi	d iii. kl.	xxx	v	xxviii	vi
	e xii. kl.	xxxi	vii	xxix	Roma. i

September hath. xxx. daies.

		Mornyng praier.		Euenyng praier.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson	ii. Lesson
xxvi	f kalend.	i	Daniel. ix	Math. ii	Danie. x
v	g iii. No.	ii	xi	iii	xii
	A iii. No.	iii	xiii	iiii	xiiii
xiii	b prid No	iiii	Ozee. i	v	Oze. ii iii
ii	c Nonas. Dog daies end	v	iii	vi	b vi
	d viii. Id.	vi	vii	vii	viii
x	e vii. Id.	vii	ix	viii	x
	f vi. Id.	viii	xi	ix	xii
xxviii	g v. Id.	ix	xiii	x	xiiii
vi	A iiii. Id.	x	Joel. i	xi	Joel. ii
	b iiii. Id.	xi	iii	xii	Amos. i
xxv	c prid. Id.	xii	Amos. ii	xiii	iii
xviii	d Idus.	xiii	iiii	xiiii	v
	e xviii. kl. Octobris.	xiiii	vi	xv	vii
xi	f xvii. kl. Sol in Libra	xv	viii	xvi	ix
i	g xvi. kl.	xvi	Abdias. i	xvii	Jonas. i
	A xv. kl.	xvii	Jho. ii. iii	xviii	iii
ix	b xiiii. kl.	xviii	Micha. i	xix	Mich. ii
	c xiii. kl.	xix	iii	xx	iiii
xxvii	d xii. kl.	xx	v	xxi	vi
vi	e xi. kl. S. Matthewe	xxi	vii	xxii	Naum. i
	f x. kl.	xxii	Naum. ii	xxiii	iii
xxiiii	g ix. kl.	xxiii	Abacuc. i	xxiiii	Abacu. ii
iii	A viii. kl.	xxiiii	iii	xxv	Soph. i
	b vii. kl.	xxv	Sopho. ii	xxvi	iii
xi	c vi. kl.	xxvi	Agge. i	xxvii	Agge. ii
	d v. kl.	xxvii	zachari. i	xxviii	zach. ii iii
xxix	e iiii. kl.	xxviii	iiii. v	Marke. i	vi
xviii	f iii. kl. S. Michael	xxix	vii	ii	viii
	g prid. kl.	xxx	ix	iii	x

October hath. xxxi. daies.

		Mornyng praier.		Euenyng praier.	
		Psalmes.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
vi	A kalend.	i	zachari. xi	Mark. iiii	zacha. xii
v	b vi. No.	ii	xiii	b	xiiii
iiii	c v. No.	iii	Malach. i	vi	Malach. ii
iii	d iiii. No.	iiii	iii	vii	viii
ii	e iii. No.	v	Toby. i	viii	Toby. ii
i	f iij. No.	vi	iii	ix	iiii
	g iij. No.	vii	b	x	vi
xviii	a viii. Id.	viii	vii	xi	viii
xvii	b vii. Id. Terme begin	ix	ix	xii	x
xvi	c vi. Id.	x	xi	xiii	xi
xv	d v. Id.	xi	xii	xiiii	xii
xiiii	e iiii. Id.	xii	Judith. i	xv	Judith. ii
xiii	f iii. Id.	xiii	iii	xvi	iii
xii	g iij. Id. Sol in scorpi.	xiiii	b	Luke. di. i	vi
xi	a iij. Id.	xv	vii	di. i	vii
x	b xvii. kl. Nouembz.	xvi	ix	ii	x
ix	c xvi. kl.	xvii	ii	iii	xi
viii	d xv. kl. Luke Evan.	xviii	xiii	iiii	xii
vii	e xiiii. kl.	xix	xv	v	xiii
vi	f xiii. kl.	xx	Sapien. i	vi	Sapi. ii
v	g xii. kl.	xxi	iii	vii	iiii
iiii	a xi. kl.	xxii	b	viii	v
iii	b x. kl.	xxiii	vii	ix	vi
ii	c ix. kl.	xxiiii	ix	x	vii
i	d viii. kl.	xxv	xi	xi	viii
	e vii. kl.	xxvi	xii	xii	iiii
xix	f vi. kl.	xxvii	xv	xiii	v
xviii	g v. kl. Simon & ju.	xxviii	xvii	xiiii	vi
xvii	a iiii. kl.	xxix	xix	xv	vii
xvi	b iii. kl.	xxx	Eccle. ii	xvi	iii
xv	c iij. kl.	xxxi	iii	xvii	v
xiiii	d i. kl.				
xiii	e i. kl.				
xii	f i. kl.				
x	g i. kl.				
ix	a i. kl.				
viii	b i. kl.				
vii	c i. kl.				
vi	d i. kl.				
v	e i. kl.				
iiii	f i. kl.				
iii	g i. kl.				
ii	a i. kl.				
i	b i. kl.				

November hath. xxx. daies.

		Mornyng praier.		Euenyng praier.		
		Psalmes.				
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.	
	d kalend. All Sainctes	i	Sapie. iiii	Heb. xi. xii	Sapi. v	Apoc. xix
xix	e iiii. No.	ii	Ecclg. vi	Luk. xvi	Eccl. vii	Collo. ii
ii	f iii. No.	iii	viii	xix	ix	iii
	g Idus. No.	iiii	x	xx	xi	iiii
x	A Jonas.	v	xi	xxi	xii	i. Thel. i
	b viii. Id.	vi	xii	xxii	xiii	ii
xviii	c vii. Id.	vii	xiii	xxiii	xiiii	iii
vii	d vi. Id.	viii	xiiii	xxiiii	xv	iiii
	e v. Id.	ix	xv	Ihon. i	xxi	v
xv	f iiii. Id.	x	xvi	ii	xxii	ii. Thel. i
iiii	g iii. Id.	xi	xvii	iii	xxiii	vi
	A Idus. Id.	xii	xviii	iiii	xxiiii	vii
xiii	b Idus. Solm Sag.	xiii	xxviii	v	xxix	i. Timo. i
i	c xiiii. kl. December.	xiiii	xxx	vi	xxxi	ii. iii
	d xv. kl.	xv	xxxi	vii	xxxii	iii
xii	e xvi. kl.	xvi	xxxii	viii	xxxiii	iv
	f xv. kl.	xvii	xxxiii	ix	xxxiiii	v
xvii	g xiiii. kl.	xviii	xxxiiii	x	xxxv	vi
vi	A xiii. kl.	xix	xl	xi	xxxvi	vii
	b xii. kl.	xx	xli	xii	xxxvii	viii
xiiii	c xi. kl.	xxi	xlii	xiii	xxxviii	ix
iii	d x. kl.	xxii	xliii	xiiii	xxxix	x
	e ix. kl. S. Clement.	xxiii	xliv	xv	xl	xi
xix	f viii. kl.	xxiiii	l	xvi	xli	ii. Phile. i
	g vii. kl.	xxv	Baruch. i	xvii	xlvi	Hebre. i
xix	A vi. kl.	xxvi	iii	xviii	liii	ii
viii	b v. kl.	xxvii	iv	xix	lv	iii
	c iiii. kl. Terme ende.	xxviii	Isay. i	xx	Isay. ii	iiii
vi	d iii. kl.	xxix	vi	xxi	liii	v
v	e Idus. kl. Andro. apo.	xxx	v	Actes. i	lv	vi

December hath. xxi. daies.

		Mornyng praier.		Euenyng praier.	
		Catholines.			
		i. Lesson.	ii. Lesson.	i. Lesson.	ii. Lesson.
f kalend.	i	Esay. vii	Actes. ii	Esa. viii	Hebz. vii
g iiii. No.	ii	ix	iii	x	viii
a iiii. No.	iii	xi	iiii	xii	ix
b viid. No.	iiii	xiii	v	xiiii	x
c Jonas.	v	xv	vi	xvi	xi
d viii. Id.	vi	xvii	di. vii	xviii	xii
e vii. Id.	vii	xix	di. vii	xx. xxi	xiii
f vi. Id.	viii	xxii	viii	xxiii	James. i
g v. Id.	ix	xxiiii	ix	xxv	ii
a iiii. Id.	x	xxvi	x	xxvii	iii
b iiii. Id.	xi	xxviii	xi	xxix	iiii
c viid. Id. Sol in Capz.	xii	xxx	xii	xxxi	v
d Idus.	xiii	xxxi	xiii	xxxii	i. Peter. i
e x. kl. Januarii.	xiiii	xxxiiii	xiiii	xxxv	ii
f xiiii. kl.	xv	xxxvi	xv	xxxvii	iii
g xvii. kl.	xvi	xxxviii	xvi	xxxix	iiii
a xvi. kl.	xvii	xl	xvii	xli	v
b xv. kl.	xviii	xlii	xviii	xliii	ii. Peter. i
c xiiii. kl.	xix	xliiii	xix	clv	ii
d xiii. kl.	xx	clvi	xx	clvii	iii
e xii. kl. Thomas Ap.	xxi	clviii	xxi	clix	i. Ihon. i
f xi. kl.	xxii	l	xxii	li	ii
g x. kl.	x. iiii	lii	xxiii	liii	iii
a ix. kl.	xxiiii	liiii	xxiiii	lv	iiii
b viii. kl. Christmas.	xxv	Esay. ix	Luke. xxi	Esay. vii	Titus. iii
c vii. kl. S. Stephen.	xxvi	lvi	Act. vi. vii	lvii	Actes. vii
d vi. kl. S. Iohn eu.	xxvii	lviii	Apocali. i	lix	Apoc. xxi
e v. kl. Innocentes.	xxviii	Jere. xxxi	Acte. xiv	lx	i. Ihon. v
f iiii. kl.	xxix	Esay. lxi	xxvi	lxi	ii. Ihon. i
g iiii. kl.	xxx	lxiii	xxvii	lxiii	iii. Iho. i
a iiii. kl.	xxx	lxv	xxviii	lxv	Jude. i

The order where

Morninge and Euening prayer
shalbe vled and sayde.

The morning, and euening prayer, shalbe vled in suche place of the Church, chapell, or Chauncell, & the minister shal so turne him, as y people maye best heare. And if there be any cōtrouersie therin, the matter shalbe referred to the ordinarie, & he or his deputie shal appoynte the place, and the chauncels shal remayn, as they haue done in times past.

And here is to be noted, that the minister at the tyme of the cōmunion, & at al other times in his ministracion, shall vse nether Albe, Vestemēt, nor Cope: but beyng Archebischop, or Bishop, he shal haue and weare a rochet: & beeyng a priest or Deacon, he shal haue and weare a surples only.

An ordre for morninge

prayer dayly throughtout the yeaere.

At the beginning both of morning prayer, and likewise of euening praier, y minister shal reade with a loud voyce, some one of these sentēces of y scriptures that folowe. And the he shal say that, which is writtē after the said sentēces.



What time soener a synner doeth repent hym of hys synne, from the bottome of hys heart: I wyl put all his wickednes oute of my remembrance sayth the Lorde.

Ezechiel
xviii.

I do know mine owne wickednes, and my synne is alway against me.

Psalms, li.

Turne thy face awaye from oure sinnes (O Lorde) and blot out all oure offences.

Psalms, li.

A sorrowfull spyryte, is a Sacrifice to God: despyse not (O Lord) humble and contrite heartes.

Psalms, li.

Reute your heartes, and not your garmentes, and turne to the lorde your God, because he is gentle and mercyful, he is patient and of muche mercy, and suche a one that is sorowful for your afflictions.

Joel, ii.

To thee O lord God belongeth mercy & forgeuenes,

Daniel, ix

C. l.

for

Morninge prayer.

for we haue gone awaye from thee, and haue not harkened to thy voyce, whereby we mighte walke in thy lawes, which thou hast appoynted for vs.

Jerem, ii. Correct vs, O Lorde, and yet in thy iudgement, not in thy furie, lest we should be consumed and broughte to nothinge.

Math, iii Amende your lyues, for the kyngdom of God is at hande.

Luk, xv. I wyll goe to my father and saye to hym: father I haue synned agaynst heauen, and agaynst thee, I am no more worthy to be called thy sonne.

pfa, cxlii Enter not into iudgement wyth thy seruantes O Lorde, for no fleshe is righteous in thy syght.

i, John, i. Yf we saye that we haue no synne, we deceyue oure selues, and there is no trueth in vs.



Carely beloued brethren, the scripture moueth vs in sondrye places, to acknowledge and confesse our manyfolde synnes and wyckednesse, and that we should not dissemble nor cloke them before the face of almighty God our heavenly father, but confesse them with an humble, lowely, penitent, and obedient heart, to thende that we may obtayne forgenenes of thesame by hys infinite goodnes & mercie. And although we ought at al times, humbly to knowlege oure synnes before God: yet oughte we most chiefly so to doe, when we assemble and mete together, to rendre thanks for the greate benefytes, that we haue receyued at his handes, to set forth hys molte worthy prayse, to heare his most holy word, and to aske those thinges, which be requisite & necessarye, as well for the body as the soule. wherfore I praye and beseeche you, as many as be here present, to accompany me wyth a pure heart & humble voyce, vnto the throne of the heauenly grace, saying after me.

Morninge prayer.

A generall confession, to be sayd of the whole congregation after the minister, knelynge.



Almightie & moste merciful father, we haue erred and strayed from thy wayes, lyke losse shepe. we haue folowed to much the deuises and desyres of oure owne heartes. we haue offended against thy holy lawes. we haue left vndone those thinges which we oughte to haue done, and we haue done those thynges which we ought not to haue done: and there is no health in vs: but thou, O Lorde, haue mercy vpon vs miserable offenders. Spare thou them O God, whiche confesse theyr faultes. Restore thou them that be penitent, according to thy promises declared vnto mankynde, in Christe Jesu our Lorde. And graunt, O most mercyful father, for his sake, that we may hereafter lyue a godly, righteous, & sobre lyfe, to the glory, of thy holy name. Amen.

The absolucion to be pronounced by the minister alone.



Almightie God, the father of oure Lorde Jesus Christ, which desireth not the death of a synner, but rather that he maye turne from his wickednes and lyue: & hath geuen power and commaundement to his ministers, to declare and pronounce to hys people beeyng penitent, the absolucion and remission of theyr synnes: he pardoneth & absolueth al them, which truely repēt, and vnfeynedly beleue his holy Gospell. wherfore we beseeche him to graunt vs true repentance, & his holy spirite, that those thinges may please him, whiche we do at this present, & that the rest of our lyfe hereafter, may be pure & holy: so that at the last, we may come to hys eternal ioye, through Jesus Christ our Lorde.

The people shal answer. Amen.

C.ii.

Then

Morninge prayer.

¶ Then shal the Minister begin the Lordes prayer
wyth a loude voyce.



Our father which art in heauē,
hallowed bee thy name. Thy
kingdō come. Thy wyl be done
in earth as it is in heauē. Geue
vs this daye oure dayly bread.
And forgeue vs our trespasses,
as we forgeue them that tres-
passe against vs. And leade vs
not into temptation. But dely-
uer vs from euyl. Amen.

¶ Then lyke wyse he shal saye.

O Lord open thou our lyppes.

Answer.

And our mouth shal shewe forth thy prayse.

Prieste.

O God make spede to saue vs.

Answer.

O Lord make haste to helpe vs.

Priest.

Glorie be to the father, and to the sonne: and to the
holy ghost.

As it was in the beginning, is now, and ever shal-
be: worlde wythout ende. Amen.

Prayse ye the Lord.

¶ Then shalbe sayd oz song thys Psalm folowinge.



Come let vs synge vnto the Lord:
let vs hartely reioice in the strength
of oure saluacion.

Lette vs come before hys pre-
sence wyth thankes geuyng: and
shewe oure selfe glad in hym wyth
psalmes.

For

Morninge prayer.

For the lord is a greate God: and a greate Kynge
aboue all Goddes.

In hys hand are al the corners of the earth: and the
strength of the hylles is hys also.

The sea is his, and he made it: and hys handes pre-
pared the drye lande.

O come, lette vs worship and fal downe: and knele
before the lord our maker.

For he is the lord oure God: and we are the peo-
ple of his pasture, and the shepe of his handes.

To daye yf ye wyl heare his voyce, harden not your
heartes: as in the prouocation, and as in the daye of
temptacion in the wyldernesse.

When youre fathers tempted me: proued me & sawe
my workes.

Fortye yeres long was I grieved with this genera-
tion, & sayd: it is a people that do erre in theyr heartes,
for they haue not knowen my wayes.

Unto whom I swaie in my wrath: that they should
not entre into my rest.

Glozy be to the father, & to the sonne: and to the ho-
ly ghoſte.

As it was in the beginning, is now, and euer ſhal-
be: worlde wythout ende. Amen.

C Then ſhal folowe certayne Psalmes in order, as they
bee appoynted in a Table, made for that purpose: excepte
there be proper Psalmes appoynted for that daye. And at
thende of euery Psalme throughtout the yere, & lyke wyſe
in thende of Benedictus, Benedicite, Magnificat, and Nunc dimittis,
ſhalbe repeated.

Glozy be to the father, and to the sonne, &c.

C Then ſhalbe read two leſſons diſtinctlye wyth a loude
voyce, that the people may heare. The fyrſt of the old Te-
ſtament, the ſecond of the newe. Lyke as they be appoynt-
ed by the Kalendar, except there be proper leſſons aſſigned
for that day: the miniſter that readeth the Leſſon, ſtāding
and turning him ſo, as he may beſt be heard of al ſuch as

Morninge prayer.

be present. And befoze euery Lesson, the minister shall saye thus. The first, second, third, or fourth Chapiter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the ende of euery Chapiter, he shall saye.

There endeth such a Chapiter, of suche a Booke.

And (to thende the people may the better heare) in suche places where they do sing, there shall the lessons be song in a plain tune, after the maner of distincte reading: and likewise the Epistle and Gospell.

After the fyrst lesson, shall folowe Te deum Laudamus, in Englishe, Dayly through the whole yeare.

Te deum



Ve prayse thee, O God: we knowledg
thee to be the Lorde.

All the earth doeth worshyp thee,
the father euerlastinge.

To thee all Angels crye a loude,
the heauens & al the powers therein.

To thee Cherubin, and Seraphin
continually doe crye.

Holy, holy, holy, Lorde God of Sabaoth.

Heauen and yearth are full of the Maiestie of thy
glorie.

The glorious company of the Apostles, praise thee.

The goodly fellowship of the prophetes, praise thee.

The noble armye of Martirs, prayse thee.

The holy Church throughout al the worlde, doeth
knowledg thee.

The father of an infinite Maiestie.

Thy honorable, true, and onely sonne.

Also the holy ghoste, the comforter.

Thou art the kyng of glory, O Christ.

Thou art the euerlasting sonne of the father.

When thou tookest vpon thee to delyuer man, thou
dydest not abhorre the byrgins wombe.

When thou hadst overcome the sharpenes of death,
thou

Morninge prayer.

thou diddest open the kingdō of heauē to al beletters.

Thou sittest on the right hande of God, in the glorie of the father.

we beleue that thou shalt come to be oure iudge.

we therefore praye thee, helpe thy seruauntes whō thou hast redeemed wyth thy precious bloud.

Make them to bee noumbred wyth thy sainctes, in glory euerlastinge.

O lord saue thy people: and blesse thyne heritage.

Gouerne them and lyft them vp for euer.

Daye by daye we magnifye thee.

And we worshyppe thy name, euer worlde without ende.

Touchsafe, O Lord, to kepe vs this daye wythout synne.

O lord haue mercy vpon vs: haue mercy vpon vs.

O Lord, lette thy mercy lighten vpon vs: as oure trust is in thee.

O Lord, in thee haue I trusted: lette me neuer bee confounded.

Coz this canticle, *Benedicite omnia opera domini domino,*



All ye workes of the Lord, blesse ye the Lord: prayse hym and magnifye hym for euer. Benedicite

O ye Angelles of the Lord, blesse ye the Lord: prayse ye hym & magnifye hym for euer.

O ye heauens, blesse ye the Lord: prayse hym and magnifye hym for euer.

O ye waters that be aboue the firmament, blesse ye the Lord: prayse hym and magnifye hym for euer.

O all ye powers of the Lord, blesse ye the Lord: prayse hym and magnifye hym for euer.

O ye Sunne and Moone blesse ye the Lord: praise hym and magnifye hym for euer.

O

Morninge prayer.

O ye starres of heauē, blesse ye the Lord: praise him
and magnifye hym for euer.

O ye howes and dewe, blesse ye the Lord: prayse
him and magnifye hym for euer.

O ye wyndes of God, blesse ye the Lorde: prayse
hym and magnifye hym for euer.

O ye fyre and heate, blesse ye the Lord: prayse hym
and magnifie hym for euer.

O ye wynter and sommer, blesse ye the Lord: praise
hym and magnifie hym for euer.

O ye dewes and frostes, blesse ye the Lorde: prayse
hym and magnifie him for euer.

O ye froste and colde, blesse ye the lorde: prayse hym
and magnifie hym for euer.

O ye Ice and Snow, blesse ye the Lord: praise hym
and magnifye hym for euer.

O ye nightes and dayes, blesse ye the Lorde: prayse
hym and magnifye hym for euer.

O ye lyght and darkenesse, blesse ye the lorde: prayse
hym and magnifye hym for euer.

O ye lighteninges and cloudes, blesse ye the Lord:
prayse hym and magnifye hym for euer.

O let the yearth blesse the Lorde: yea, lette it prayse
hym and magnifye hym for euer.

O ye Mountaynes and hylles, blesse ye the Lorde:
prayse hym and magnifye hym for euer.

O all ye grene thinges vpon the earth, blesse ye the
Lord: prayse hym and magnifye hym for euer.

O ye welles, blesse ye the Lorde: prayse him & mag-
nifye hym for euer.

O ye Seas & fluddes, blesse ye the lorde: prayse him
and magnifye hym for euer.

O ye whales & al that moue in the waters, blesse ye
the lorde: prayse him and magnifye hym for euer.

O al ye foules of the ayre, blesse ye the lorde: prayse
hym and magnifye hym for euer.

O

Morninge prayer.

O al ye beastes and cattell, blesse ye the Lord: praise hym and magnifye hym for euer.

O ye children of men, blesse ye the Lord, praise hym and magnifye hym for euer.

O let Israel blesse the Lorde: prayse him and magnifye hym for euer.

O ye priestes of the Lord, blesse ye the Lord: prayse hym and magnifye hym for euer.

O ye seruantes of the Lorde, blesse ye the Lorde: prayse hym and magnifie hym for euer.

O ye spirites and soules of the righteous, blesse ye the Lord: prayse hym and magnifie hym for euer.

O ye holy and humble menne of hearte, blesse ye the Lorde: prayse hym and magnifie him for euer.

O Ananias, Azarias, and Misael, blesse ye the lord: prayse hym and magnifie hym for euer.

Glozy be to the father, & to the sonne: and to the holy ghoste.

As it was in the beginning, is now, and euer shal be: worlde wythout ende. Amen.

¶ And after the second lesson, shal be vled and sayde,
Benedictus, in Englishe, as foloweth.



Blessed be the Lorde God of Israel: for he hath visited & redeemed his people. Benedictus.

And hath rayled vp a myghtie saluation for vs: in the house of hys seruant David.

As he spake by the mouthe of hys holy prophetes: whyche haue been sence the worlde beganne.

That we shoulde be saued from our enemies: & from the handes of all that hate vs.

To perfourme the mercie promysed to oure forefathers: and to remembre hys holy couenaunt.

To perfourme the othe, which he sware to our forefather

• father Abraham: that he would geue vs.

That we beyng deliuered out of the handes of oure enemies: might serue hym wythout feare.

In holynesse and righteousnesse before him: all the dayes of oure lyfe.

And thou childe shalt be called the prophete of the highest: for thou shalt go before the face of the Lorde, to prepare hys wayes.

To geue knowledge of saluacion vnto his people: for the remission of theyr synnes.

Throughe the tender mercie of oure God: whereby the daye spryng from an hygge hath vlyted vs.

To geue lighte to them that lye in darkenes, and in the shadowe of death: and to guyde our feete into the waye of peace.

Glozy be to the father, and to the sonne: and to the holy ghoſte.

As it was in the beginning, is now, and euer shal be: worlde wythout ende. Amen.

¶ For the. C. Psalm. Tubilate.

¶ Then shalbe sayd the Crede, by the Minister and the people, standinge.

I beleue in God the father almightie, maker of heauen & earth. And in Iesus Christ his onely sonne our Lord, which was cōceyued by the holy ghoſt, borne of the virgin Mary. Suffred vnder Ponce Pilate, was crucified, dead and buryed, he descended into hell. The thyrde day he rose agayne from the dead. He ascended into heauen, & sitteth on the ryghte hand of God the father almightye. From thence shal he come to iudge the quicke and the dead. I beleue in the holy ghoſt. The holy Catholique Church. The Comununion of sainctes. The forgeuenesse of synnes. The resurrection of the body. And the lyfe everlastinge. Amen.

And

Morninge prayer.

¶ And after that, these prayers folowing, aswell at Euen-
ning prayer, as at Morning prayer: all deuoutly kneeling.
The minister first pronouncinge with a loude voyce.

The Lorde be wyth you.

Answer.

And wyth thy spyryte.

The Minister.

Let vs praye.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

¶ Then the Minister, Clerkes and people, shall saye
the Lordes prayer in Englishe, with a loud voyce.

Our father which art. &c.

¶ Then the Minister standing by shall saye.

O Lorde shewe thy mercy vpon vs.

Answer.

And graunt vs thy saluation.

Priest.

O Lorde saue the Kynge.

Answer.

And mercifully heare vs, when we call vpon thee.

Priest.

Indue thy ministers wyth righteousnes.

Answer.

And make thy chosen people ioyefull.

Priest.

O Lorde saue thy people.

Answer.

And blesse thyne enheritaunce.

Priest.

Geue peace in oure tyme, O Lorde.

Answer.

**Because there is none other that fyghteth for vs, but
onely thou, O God.**

Priest.

Morninge prayer.

Prieste.

O God make cleane our heartes within vs.

Answer.

And take not thyne holy spyryte from vs.

Then shal folowe thre Collectes. The fyrst of the daye, whyche shalbe thesame that is appoynted at the Communion. The second for Peace. The thyrde for Grace to lyue wel. And the two last Collectes shal neuer altre, but daily be sayd at Morninge prayer, throughout al the yere as foloweth.

The seconde Collecte for Peace.



GOD, whiche art aucthour of peace, & louer of con corde, in know ledge of whome standeth our eternal lyfe, whose seruice is perfecte freedom, defend vs thy humble seruautes, in al assaultes of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries: through the might of Iesu Christ our Lorde. Amen.

The thyrde Collecte for Grace.



LORD our heauenly father, almighty and euerlasting God, which hast safely broughte vs to the beginninge of this daye: defende vs in the same wyth thy mightie power, and graunte that this daye we fall into no synne, nether runne into any kind of danger: but that al our doynges may be ordred by thy gouernaunce to doe alwayes, that is righteous in thy syght: through Iesus Christe our **LORDE**. Amen.

Can

An Ordre for Euening

prayer throughout the
Yere.

The Priest shal saye.

Our father whiche, &c.

Then likewise he shal say.

O Lord open thou our lippes.

Answer.

And our mouth shal shewe furth thy prayse.

Priest.

O God make spede to saue vs.

Answer.

Lord make hast to helpe vs.

Priest.

Glorie bee to the Father, and to the Sonne, and to
the holy gost.

As it was in the beginnyng, is now, and euer shal
be: world without ende. Amen.

Prayse ye the Lord.

Then Psalmes in ordre, as they be appointed in þe Ta-
ble for Psalmes, except there be proper Psalmes appoin-
ted for that day. Then a Lesson of the old Testament, as is
appointed likewise in the Kalender, except there be propre
lessons appointed for that day. After that, Magnificat, in En-
glishe, as foloweth.



My soule doeth magnifie the Lord:

And my spirite hath reioysed in god
my Saviour.

Magnifica-
cat.

For he hath regarded the lowelines
of his handmaiden:

For beholde from henceforth all ge-
nerations shal cal me blessed.

For he that is mightie, hath magnified me: and

CC.i. holy

Evening prayer.

Holy is his name.

And his mercy is on them that feare hym:through-
out al generations.

He hath shewed strength with his arme:he hath
scatered the proud,in the imaginaciō of their heartes.

He hath put down the mighty from their seate:and
hath exalted the humble and meke.

He hath filled the hungry with good thinges : and
the riche he hath sent emptie away.

He remembrynge his mercye , hath holpen hys ser-
uaunt Israel:as he promised to our forefathers , Abra-
ham and his seve for ever.

Glory be to the Father , and to the Sonne , and to
the holy gost.

As it was in the beginning, is now, and ever shall
be:worlde without ende. Amen.

Or the.xcviii. Psalm. Cantate Domino canticum novum, quia mirabilia fecit.

Then a Lesson of the newe Testament. And after that,
(Nunc dimittis) in Englishe, as foloweth.



Ord, now letttest thou thy seruaunt
departe in peace:accoordynge to thy
worde.

For mine eyes haue seen:thy sal-
uacyon.

which thou hast prepared : before
the face of all people.

To be a lighte to lighten the Gentiles:and to be the
glory of thy people Israel.

Glory be to the father, and to the Sonne. &c.

As it was in the begynning, is now. &c.

Or thys Psalme. Deus miseretur nostri, in Englishe.

Then shal folowe the Crede, with other prayers as is
before appointed at Moynyng prayer, after Benedictus, And
with thre Collectes: First of the day: the seconde of peace:
Third for aide against al perilles, as hereafter foloweth:
whiche

Euening prayer.

which two laste Collectes shalbe daieley said at Euening
praier without alteracion.

The second Collecte at Euenyng prayer.



GOD, from whom al holy desyres, al
good counsailes, and all iuste woorkes
dooe procede: geue vnto thy seruauntes
that peace, whiche the worlde cannot
geue: that both our heartes may bee set
to obeye thy commaundementes, and
also that by thee, we beyng defended from the feare of
oure enemies, may passe our time in rest and quietnes,
throughe the merites of Iesus Chyste our Sauour.
Amen.

The thirde Collecte, for ayde agaynst al perilles.



Ighten our darkenes we beseeche thee,
O lord, and by thy great mercy, defende
vs from all perilles, and daungers of
thys nyghte, for the loue of thy onely
Sonne oure Sauoure Iesus Chyste.
Amen.

In the feastes of Christmas, the Epiphanie, saincte Ma-
thie, Easter, Thassencion, Pentecost, Sainct John Bap-
tist, Sainct James, Sainct Bartholomew, Sainct Ma-
thewe, Sainct Symon and Jude, Sainct Andzewe, and
Trinitie Sundaye: shalbe song, or sayd immediatly after
Benedictus this confession of our Chyristen fayth.



Who soeuer wyll be saued: beefore all
thinges it is necessary that he holde
the catholyke fayth.

*Quicumque
que vult*

which faith except euery one dooe
kepe holy and vndefyled: wythoute
doubt he shal perishe euerlastyngly.

And the catholyke fayth is this: that we worship
one God in Trinitie, and Trinitie in vnitie.

CC.ii.

Neither

Euening prayer.

Neither confounding the persons: nor deuiding the substance.

For there is one person of the father, an other of the Sonne: and an other of the holy Ghost.

But the godhed of the Father, of the Sonne, and of the holy goste is all one: the glory equall, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy gost.

The father vncreate, the Sonne vncreate: and the holy gost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy gost incomprehensible.

The Father eternal, the Sonne eternal: and the holy gost eternal.

And yet they are not thre eternalles: but one eternall.

As also there bee not thre incomprehensibles, nor thre vncreated: but one vncreated, and one incomprehensible.

So likewise the father is almightie, the Sonne almighty: and the holy gost almighty.

And yet are they not thre almyghtyes: but one almighty.

So the Father is God, the Sonne is God: and the holy gost is God.

And yet are they not thre Goddes: but one God.

So likewise the father is lord, the Sonne lord: and the holy Gost lord.

And yet not thre Lordes: but one Lorde.

For like as we be compelled by the Christian veritie: to acknowledge euery person by himselfe, to be God and Lorde.

So are we forbidden by the Catholyke religion: to saye there be thre Goddes, or thre Lordes.

The Father is made of none: neyther created nor begotten.

begotten.

The Sonne is of the Father alone : not made nor created, but begotten.

The holy gost is of the father and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one father, not three fathers, one sonne not three sonnes: one holy gost, not three holye gostes.

And in this Trinitie, none is afore or after other: none is greater, nor lesse then an other.

But the whole three persons: be coeternal together and coequal.

So that in al thynges, as is aforesaid: the vnitie in Trinitie, and the Trinite in vnitie, is to be worshipped.

He therefore that wil be saved: muste thus thinke of the Trinitie.

Furthermore, it is necessary to everlastyng saluacion: that he also beleue rightely in the incarnation of our Lorde Jesu Christ.

For the righte faith is, that we beleue and confesse: that our Lord Jesus Christ, the sonne of God, is God and man.

God of the substance of the father, begotten before the worldes: and man of the substance of his mother, borne in the world.

Perfect god, and perfect man: of a reasonable soule, and humaine fleshe subsistyng.

Equall to the Father, as touchyng hys Godhead: and inferiour to the Father, touchyng hys manhode.

Who althoughe he be God and man : yet he is not two, but one Christ.

One, not by conuersion of the Godhead into fleshe: but by takyng of the manhode into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and fleshe is one man: so

CC.iii. God

Euening prayer.

God and man is one Christ.

who suffred for oure saluacion:descended into hell,
rose agayne the thirde daye from the dead.

He ascended into heauen,he sitteth on the ryghte
hand of the father,god almightie:from whence he shal
come to iudge the quicke and the dead.

At whose coming all men shall rise agayne with
their bodyes:and shall geue accompte for theyr owne
woorkes.

And they that haue done good, shall goe into lyfe
euerlasting:and they that haue done euill, into euerla-
styng fyre.

This is the Catholike faythe:whiche except a man
beleue faythfully,he cannot be saued.

Glozy be to the father, and to the sonne:and to the
holy goste.

As it was in the beginning, is now, and euer shall
bee:worlde without ende. Amen.

Thus endeth the orde
of Morning and Euening prayer,
through the whole Yere.
(.v.)

Here foloweth the Le-
tanye to be vled vpon Sundayes,
wednesdayes, and Fridayes, and at o-
ther times, when it shal be com-
maunded by the Ordenarye.



God the father of heauē: haue mer-
cie vpon vs miserable synners.

God the father of heauen: haue mer-
cie vpon vs miserable synners.

God the Sonne redemer of the
worlde: haue mercy vpon vs mise-
rable synners.

God the Sonne, redemer of the worlde: haue mercy vpon
vs miserable synners.

God the holy Gost, procedyng from the Father &
the Sonne: haue mercye vpon vs mylerable synners.

God the holy Gost, proceeding from the Father and the
Sonne: haue mercy vpon vs miserable synners.

holy, blessed, and glorious Trinitie, thre persons
and one god: haue mercy vpon vs miserable sinners.

holy, blessed, and glorious Trinitie, thre persons, and one
God: haue mercie vpon vs miserable synners.

Remembre not lord our offences, nor the offences of
our forefathers, neither take thou vengeance of oure
sinnes: spare vs good Lorde, spare thy people whom
thou hast redemed with thy most precious bloud, and
be not angry with vs for euer.

Spare vs good Lorde.

From all euill and myschyeffe, from sinne, from the
craftes and assaultes of the deuil, from thy wrath, and
from euerlastyng damnacion,

Good Lorde deliuer vs.

From all blyndnes of heart, from pryde, vaine glo-
rye and hypocrisie, from enuy, hatred, and malice, and
all vncharitablenes.

Good Lorde deliuer vs.

CC.iii.

From

The Letany.

From fornicacion & al other deadly sinne, & from all the disceites of the world, the fleshe and the deuill.

Good lord deliuer vs.

From lightnings and tempestes, from plage, pestilence and famine, from battayle and murther, and from sodayn death.

Good lord deliuer vs.

From all sedition and priuie conspiracie, from the tyranny of the Bysshop of Rome, and all hys detestable enormities, from all false doctrine and heresye, from hardnesse of heart, and contempt of thy woorde and commaundement.

Good lord deliuer vs.

By the mistery of thy holy incarnation, by thy holy Natiuitie and Circumcision, by thy baptisme, fasting, and temptation.

Good lord deliuer vs.

By thyne agonie and bloudy sweate, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascencion, and by the cuming of the holy gost.

Good lord deliuer vs.

In al time of our tribulaciō, in al tyme of our wealth, in the houre of death, and in the daye of iudgemente.

Good lord deliuer vs.

We sinners doe beseeche thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy churche vniuersally in the right way.

We beseeche thee to heare vs good lorde.

That it may please thee to kepe Edward the sixth thy seruant, our King and gouernour.

We beseeche thee to heare vs good lorde.

That it may please thee to rule hys hearte in thy fayth, feare and loue, that he may alwayes haue assistance in thee, and euer seke thy honour and glory.

We beseeche thee to heare vs good lorde.

That it may please thee to be his defendour and
keper,

The Letany.

keeper, geuing him the victory ouer al his enemies.

We beseeche thee to heare vs good Lord.

That it may please thee to illuminate al Bishops, Pastours, and ministers of the Church, with true knowledge and vnderstanding of thy word: and that both by theyr preaching and liuing, they may sette it furth and shew it accordingly.

We beseeche thee to heare vs good lord.

That it may please thee to endue the Lordes of the counsaile, and all the nobilitie, with grace, wisdom, and vnderstanding.

We beseeche thee to heare vs good Lord.

That it may please thee to blesse and kepe the Magistrates, geuing them grace to execute iustice, and to mainteine trueth.

We beseeche thee to heare vs good Lord.

That it may please thee to blesse & kepe al thy people.

We beseeche thee to heare vs good Lord.

That it may please thee to geue to al nations, vnitie, peace and concord.

We beseeche thee to heare vs good Lord.

That it may please thee to geue vs an heart to loue and dreade thee, and diligently to lyue after thy commandementes.

We beseeche thee to heare vs good Lord.

That it may please thee to geue all thy people increase of grace, to heare mekely thy worde, and to receiue it with pure affection, and to bryng furthe the fruites of the spirite.

We beseeche thee to heare vs good Lord.

That it may please thee to bryng into the waye of trueth, al suche as haue erred and are deceiued.

We beseeche thee to heare vs good Lord.

That it may please thee to strengthen suche as doe stande, and to comfort and helpe the weake harted, and to raise vp them that fal, and finally to beate downe Satan vnder our fete.

We

The Letanye.

We beseeche thee to heare vs good Lorde.

That it maye please thee to succour, helpe and comfort, al that be in daunger, necessitie, and trybulacyon.

We beseeche thee to heare vs good Lorde.

That it may please thee to preserve al that trauaile by land or by water, al women labouryng of childe, all sicke persones, and younge children, and to shewe thy pitie vpon al prisoners and captiues.

We beseeche thee to heare vs good Lorde.

That it maye please thee to defende and provide for the fatherles children and wiewowes, and all that bee desolate and oppressed.

We beseeche thee to heare vs good Lorde.

That it maye please thee to haue mercye vpon all men.

We beseeche thee to heare vs good Lorde.

That it may please thee to forgeue our enemies, persecutours and flaunders, and to turne their hartes.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue and preserve to our vse the kyndly frutes of the yearth, so as in due tyme we may enioie them.

We beseeche thee to heare vs good Lorde.

That it may please the, to geue vs true repentaunce, to forgeue vs all our synnes, negligences, and ignorances, and to endue vs with the grace of thy holy spirite to amende oure lyues accordyng to thy holy worde.

We beseeche thee to heare vs good Lorde.

Sonne of God: we beseeche thee to heare vs:

Sonne of God: we beseeche thee to heare vs.

O Lambe of God that takest awaye the synnes of the worlde:

Graunt vs thy peace.

O Lambe of God that takest awaye the synnes of the worlde:

Haue mercie vpon vs.

O Christe heare vs:

Q

The Letanye.

O Christ heare vs.

Loꝛde haue mercy vpon vs.

Loꝛde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Loꝛde haue mercy vpon vs.

Loꝛde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euill.

The versicle.

O loꝛde Deale not with vs after our sinnes.

The aunswere.

Neither reward vs after our iniquities.

Let vs pray.



God merciful father, that despysest not the sighing of a contrite heart, nor the desyre of such as be sorowful: mercifully assist our prayers that we make before thee, in al our troubles and aduersities whēsoeuer they oppresse vs. And graciously heare vs, that those euilles, which the craft and subtiltie of the deuill or man worketh agaynst vs, bee brought to naught, and by the prouidence of thy goodnes, they may be disperfed, that we thy seruaūtes beeing hurte by no persecucions, may euermore geue thanks vnto the in thy holy Church, through Iesu Christ our Loꝛde.

O Loꝛd arylse, helpe vs, and deliuer vs for thy names sake.

O God we haue heard with our eares, & our fathers haue declared vnto vs, the noble woorkes that thou didst in theyꝝ dayes, and in the old time before them.

O Loꝛd arylse, helpe vs, and deliuer vs for thyne honoꝛ.

Gloꝛy be to the father, and to the sonne, and to the holy Goste: as it was in the beginning, is now, and euer shalbe: woꝛlde without end. Amen.

From

The Letanye.

From our enemies defende vs, O Christe.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our heart.

Mercifully forgeue the synnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of David haue mercy vpon vs.

Both now and ever vouchesafe to heare vs, O Christ.

Graciously heare vs, O Christe, Graciously heare vs, O Lord Christe.

The Versicle.

O Lorde let thy mercy be shewed vpon vs.

The Answer.

As we do put our trust in thee.

Let vs praye.



We humbly beseeche thee, O father, mercifully to loke vpon our infirmities, and for the glory of thy names sake, turne from vs all those euilles that we moste righteously haue deserued: and graunt that in all oure troubles we maye put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and purenesse of lyuyng, to thy honour and glory: Through our only mediatoour and aduocate Iesus Christ our Lorde. Amen.

For rayne, if the tyme require.



O God heauenly Father, whiche by thy sonne Iesus Christ hast promised to al them that seke thy Kingdom, and the righteousnes therof, al thinges necessarie to their bodily sustenance: sende vs we beseeche the in this our necessity, suche moderate raine and showers, that we maye receiue the frutes of the yearth to oure comforte, and to thy honour: through Iesus Christ our Lord: Amen.

¶ For

The Letany.
For fayre weather.



Lozde God, whiche for the synne of man diddest once drowne al the world, excepte eight persons, and afterward of thy great mercy diddest promise neuer to destroe it so agayn: we humbly besethe thee, that although we for our iniquities haue worthely deserued this plague of rain and waters, yet vpon our true repentaunce thou wilt send vs suche weather whereby we may receiue the frutes of the earth in due season, and learne bothe by thy punysshmente to amende our liues, and for thy clemency to geue thee praise and glory: through Iesus Christ our Lozde. Amen.

In the time of dearth and famine.



God heauenly father, whose gyft it is that the rayn doeth fall, the yearth is fruitfull, beastes increase, and fishes doe multiplie: behold we besethe thee thafflictions of thy people, & graunt that the scarcitie & dearth (which we doe now most instly suffer for our iniquitie) may through thy goodnes be mercifullye turned into cheapnes and plentie, for the loue of Iesu Christe our lord: to whom with thee and the holy gost. &c.

Ad thus.



God mercifull father, whiche in the time of heliseus the prophete, didst sodainly turne in Samaria, great scarcitie & deathe, into plentie & cheapnes, and extreme famine, into abundance of victual: haue pietie vpo vs, that now be punished for our sinnes with like aduersitie, encrease the frutes of the yearth by thy heauenly benediccion. And graunt, that we receiuing thy bountifull liberalitie, may vse thesame to thy glory, our comforte,

The Lctanye.

forte and reliefe of our nedy neyghbours:throughe Ie-
sus Chryste our lorde. Amen.

In the tyme of Warre.



Almightie God, Kyng of all kynges,
and gouernour of all thynges, whose
power no creature is able to resiste, to
whom it belongeth iustly to punishe
synners, and to bee mercifull to them
that truly repent:saue and deliuer vs
(we humbly beseeche thee) from the handes of our ene-
mies, abate their pryde, allwage their malice, and con-
founde their deuises, that we beeing armed with thy
defence, may be preserved euermore from al perilles to
glorifie thee, whiche art the onely geuer of all victory,
through the merites of thy onely sonne Iesu Chryste
our Lorde.

In the tyme of any common plague
oz Sickenes.



Almightie God, whiche in thy wrath in the
tyme of kyng Dauid, dyddeste slea with the
plague of pestilence. lx. and ten thousande, &
yet remembryng thy mercy diddeste saue the
rest:haue pitie vpon vs miserable synners, that now
are visited with greate sickenes and mortalitie, that
lyke as thou diddeste then commaunde thy aun-
gel to ceasse from punysshing: So it may now
please thee to withdrawe from vs this plague
and greuous sickenesse, throughe Iesu
Chryste oure Lorde.

(.v.)

The Letanye.

And the Letany shal ever ende
with thys Collecte.
folowynge.

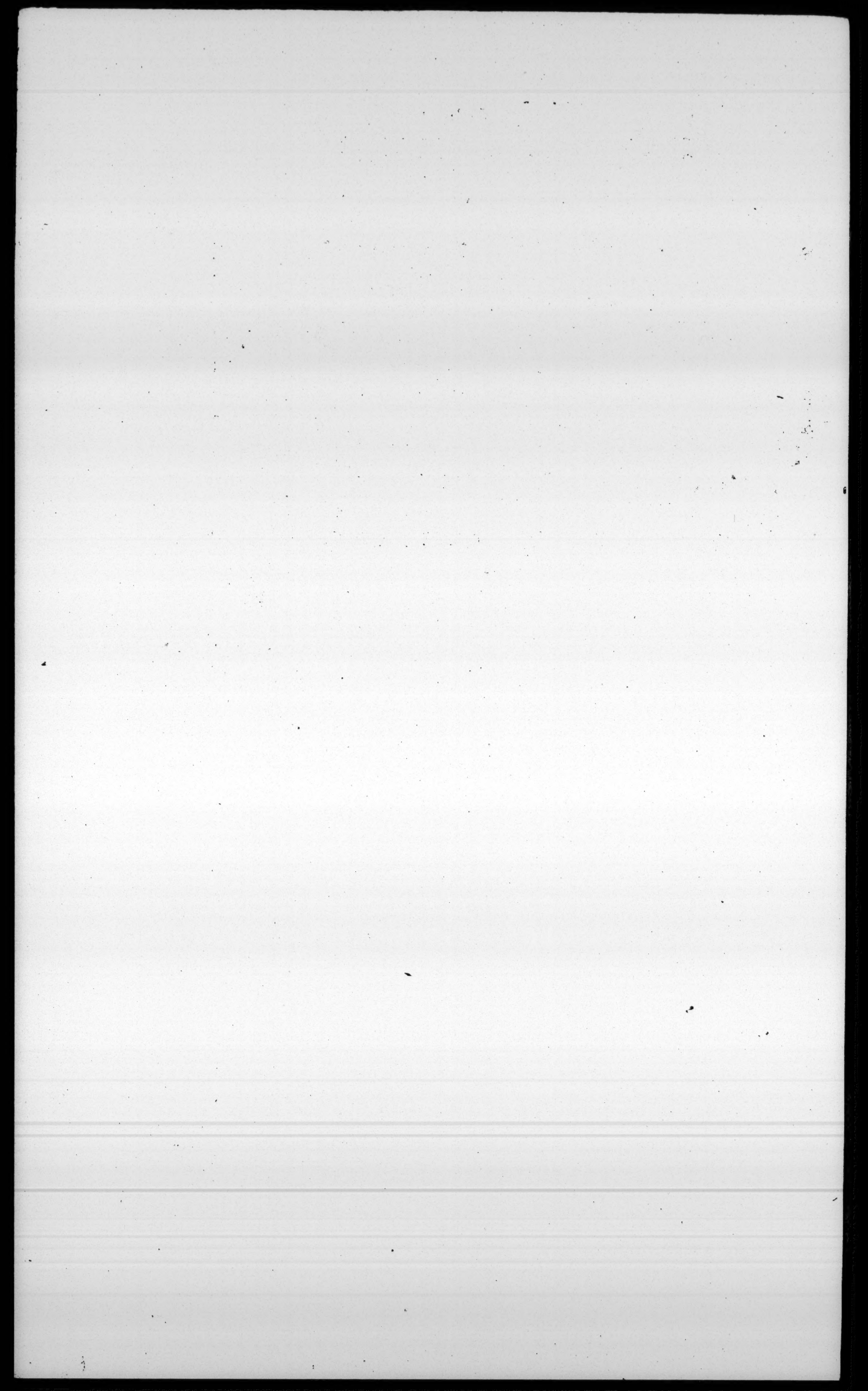


Almighty god, which hast given vs
grace at this time with one accorde
to make our common supplications
vnto thee, and dooest promyse that
when two or thre bee gathered in
thy name, thou wilt graunte theyr
requestes: fulfil nowe O Lorde, the

desyres and petcyons of thy seruautes, as maye
bee mooste expedyente for them, graunting vs in
thys worlde knowledge of thy trueth, and in
the worlde to come, lyfe everlasting.

Amen.

(.v.)



The Collectes, Epistles,

and Gospels, to be vsed at the celebration of
the Lordes supper, and holy Communion through
the yeare.

The fyrst Sundaye in Aduent.

The Collecte.



Almighty God, geue vs grace, that we maye
cast away the workes of darkenes, and put
vpon vs the armour of light, now in the time
of thys mortal lyfe, (in the whych thy sonne
Jesus Christ came to visite vs in great hu-
militie) that in the last daye, when he shall come againe
in hys glorious maiestie, to iudge bothe the quicke and
the dead: we may ryle to the life immortal, through him,
who lyueth and reygneith with thee and the holy ghost,
nowe and euer. Amen.

The Epistle.



We nothing to any man but thys, that ye Rom. xiii
loue one another. For he that loueth ano-
ther, fulfylleth the lawe. For these com-
maundementes: Thou shalt not commit
adulterye: Thou shalt not kyll: Thou
shalt not steale: Thou shalt beare no
false witnesse: Thou shalt not lust: and so forth (yf there
be any other commaundemente) it is all comprehended
in thys sayinge: namely, loue thy neyghbour as thy self.
Loue hurteth not hys neyghbour: therefore is loue the
fulfyllinge of the lawe. Thys also, we know the season,
howe that it is tyme that we shoulde now awake out of
slepe, for now is oure saluation neter, then when we be-
leued. The night is passed, the day is come nye: lette vs
therefore cast awaye the dedes of darkenes, and lette vs
A. i. put

The first Sundaie in Aduent.

put on the armour of lyght. Let vs walke honestly, as it were in the daye lyght: not in eatinge and drinkinge, neyther in chambouringe & wantonnes, nether in stryfe and enuying: but put ye on the Lord Jesus Christ. And make not prouision for the fleshe, to fulfyl the lustes of it,

The Gospell.

Mat. xxi



And whē they drew nygh to Ierusalē, and were come to Bethphage vnto moūt Oliuete, then sent Jesus two of his disciples, saying vnto thē: Go into the town that lyeth ouer against you, and anon you shal fynd an Assē bound, & a Colte wyth her: loose them & bring them vnto me. And yf any man say ought vnto you, say ye, the Lord hath neede of them: & strayght waye he wyl let them go. Al this was done that it might be fulfilled, which was spoken by the Prophete, saying: Tell ye the daughter of Sion: beholde, thy kyng commeth vnto thee meeke, syttinge vpon an Assē and a colte, the foale of the Assē vled to the yoke. The disciples went & did as Jesus commaunded them, and brought the Assē and the colte, and put on them theyr clothes, and set him thereon. And many of the people spred theyr garmentes in the waye. Other cut down braunches from the trees, and strawed them in the way. Moreover the people that went before, and they that came after cryed, sayinge: *Hosanna* to the sōne of David: Blessed is he that cometh in the name of the Lord: *Hosanna* in the highest. And whē he was come to Ierusalē, all the citie was moued, saying: who is this? And the people said: this is Jesus the Prophete of Nazareth, a citie of Galile. And Jesus went into the Tēple of God, & cast out all them that solde and bought in the temple, & ouerthrew the tables of the money chaungers, and the seates of them that solde doues: and sayde vnto them: It is wytten: My house shalbe called the house of prayer, but ye haue made it a denne of theues.

The

The second Sundae

in Aduente.

The Collete.

Blessed Lorde, which haste caused all holy scriptures to be wyrtten for our learning: graunt vs that we maye in suche wyse heare them, reade, marke, learne, and inwardly digeste the: that by patience and comforte of thy holy woorde, we may embrace and euer holde faste the blessed hope of euerlasting lyfe, whych thou haste geuen vs in oure sauoure Iesus Christe.

The Epistle.

Whatsoever thynges are wyrtte afore time, Rom. xv they are witten for our learning, that we through patience and comfort of the scriptures, myght haue hope. The God of patience and consolation, graunte you to be lyke mynded one towarde another, after the ensample of Christe Iesu: that ye all agreeynge together, may wyth one mouth prayse God the father of our Lorde Iesu Christe: wherefore receaue ye one another as Christ receaued vs, to the prayse of God. And this I saye: that Iesus Christe was a minister of the circumcision for the trueth of god, to cōfirme the promisses made vnto the fathers: and that the Gentyles myghte prayse God, for hys mercye, as it is wyrtten: For thys cause I wyll prayse thee amonge the Gentyles, and synge vnto thy name. And agayne he sayeth: reioyce ye Gentyles, with his people. And again: praise the lord al ye Gentiles and laude him all ye nations together. And agayne, Esai sayth: there shalbe the roote of Jesse, and he that shal ryle to reygne ouer the Gentiles, in hym shall the Gentyles trust. The God of hope fylle you wyth all ioye, and peace in beleuing, that ye may be ryche in hope, through the power of the holy ghoſte.

The second Sundaie in Aduent.

The Gospell.

Luke, xxi.



Here shalbe signes in the Sunne & in the Moone, & in the starres: & in the earth the people shalbe at their wittes end, through despayre. The sea & the water shal roare, and mens heartes shal faile the for feare, and for loking after those thinges whych shal come on the earth. For the powers of heauē shal moue. And the shall they see the sonne of mā come in a cloude, wyth power & great glozy. when these thinges begyn to come to passe, then loke vp, and lyft vp your heades, for your redemption draweth nye. And he shewed them a similitude: beholde the figtree, & all other trees: when they shoothe furth their buddes, ye see & knowe of your owne selues that sommer is the nie at hand. So likewyse ye also (when ye see these thynges come to passe) be sure that the kingdō of God is nye. Verely I say vnto you: this generaciō shal not passe, tyl al be fulfilled. Hea- uen and earth shal passe: but my wordes shall not passe.

The thirde Sundaie.

The Collect.



Did, we beseeche thee, geue eare to oure prayers, and by thi gracious uisitation, lightē the darke- nesse of oure heart, by our Lord Iesus Christ.

The Epistle.

1. Cor, iiii.



Et a man this wise esteime vs, euē as the ministers of Christe, and stewardes of the secretes of God. Furthermore it is requi- red of the stewardes, that a mā be founde faythfull: wyth me it is but a verrye small thyng that I should be iudged of you, ey- ther of mans iudgement: no I iudge not myne own self, for

The thirde sundaie in Aduent.

for I know nought by my self, yet am I not therby iustified. It is the lord that iudgeth me. Therefore iudge nothing before the tyme, vntyll the Lord come, which wyll lighten thinges that are hyd in darkenes, and open the counsailes of the heartes, and then shal euery man haue prayse of God.

CThe Gospell.



When John beyng in prielson hearde the Math. xli
workes of Christ, he sent two of his disciples, and sayd vnto him: Art thou he that shal come: or doe we loke for another: Jesus answered & sayd vnto them: Goe, and shew John agayne, what ye haue heard &

sene. The blynd receyue theyr syght, the lame walke, the Lepers are censed, & the deaf heare, the dead are rayled vp, & the poore receyue the glad tydinges of the gospel: & happy is he that is not offended by me. And as they departed, Jesus began to saye vnto the people concerning John: what wente ye oute into the wildernes to see: A reede that is shaken with the wind: or what went ye out for to see: A man clothed in softe rayment: beholde, they that weare softe clothinge, are in Kynges houses. But what went ye oute for to see: a Prophete: verely I saye vnto you, and more then a Prophete. For thys is he of whom it is wrytten: behold, I sende my messenger before thy face, which shal prepare thy waye before thee.

The fourth Sundaie.

CThe Collect.



Dyd raise vp (we pray thee) thy power, & come among vs, & with greate might succor vs: that where as (through our sinnes and wickednes) we be sore let & hindred: thy bountifull grace &

A.iii.

mercy,

The fourth Sundaie in Aduent.

mercy, (through the satisfaction of thy sonne our Lord,) may spedely delyuer vs: to whom wyth thee, & the holye ghost, be honour and glozy world wythout ende.

CThe Epistle.

Phil. iiii.



Reioyce in the Lord alway, & agayne I say, reioice. Let your softenes be knowen vnto al men: the Lord is euen at hand. Be careful for nothing: but in al prayer and supplication, let youre petitions be manifeste vnto God, wyth geuinge of thanks. And the peace of god (whych passeth all vnderstanding) kepe your heartes & myndes, through Christ Jesu.

CThe Gospell.

John. i.



Ihis is the record of John: when the Jewes sent priestes & Leuites fro Jerusalem, to aske him: what art thou? And he confessed and denied not, and sayde playnely: I am not Christ. And they asked him: what then: art thou helias? & he sayeth: I am not. Art thou the prophete? and he answered, no. Then saide they vnto hym: what arte thou, that we maye geue an answer vnto them that sent vs: what sayest thou of thy selfe: he sayd: I am the voyce of a cryer in the wilderness: make strayght the waye of the Lorde, as sayde the prophete Esai. And they which were sente were of the Phariseis: and they asked him, and sayd vnto him: why baptisest thou then, yf thou be not Christ, nor helias, neither that prophete? John answered the, sayinge: I baptise with water, but there standeth one among you, whom ye knowe not: he it is whiche though he came after me, was before me, whose shoe latchet I am not worthy to vnloose. These thynges were doone at Bethabara beyond Jordan, where John dyd baptise.

CChristmas

Christmas daie.

The Collect.



Almighty God, which hast geue vs thy onely begottē sonne to take our nature vpo him, and thys daye to be borne of a pure virgin: Graunte that we beyng regenerate & made thy children by adoptiō & grace, may daylye be renued by thy holy spirit, through the same our lorde Jesus Christ, who lyueth and raygneth with. &c. Amen.

The Epistle.



GOD in tymes past, dyuerslye & manye Hebre. 1. wayes spake vnto the fathers by prophetes: but in these last dayes, he hath spokē to vs by hys owne sonne, whom he hath made heyre of all thynges, by whom also he made the world. whych (sonne) being the brightnes of his glorie, & the very image of his substance, ruling al thinges wyth the worde of hys power, hath by hys owne person purged our synnes, & sitteth on the ryght hād of the maiestie on high: being so much more excellent then the Angels, as he hath by inheritaunce obtayned a more excellent name then they. For vnto which of the Angels said he at any tyme: Thou art my sonne, this day haue I begotten thee. And agayn, I wyl be his father, & he shal be my sonne. And agayn: when he bringeth in the firste begotten sonne into the world, he sayth: & let al the Angels of God worship him. And vnto the Angels he sayth: he maketh hys Angels spirites, and hys ministers a flame of fyre. But vnto the sonne he sayth: thy seate (O God) shalbe for euer and euer. The scepter of thy kyngdom is a ryght scepter. Thou haste loued righteousnes & hated iniquitie: wherefore God, euen thy God, hath annointed thee wyth oyle of gladnes aboue thy felowes. And thou

A. iiii. Lord

Christmas daie.

Lord in the beginning hast layde the foundation of the earth: & the heauens are the workes of thy hādes. They shall peryshe, but thou endurest: But they al shall ware olde as doeth a garmente, and as a besture shalt thou chaunge them, and they shall be chaunged. But thou art euen the same, and thy yeares shall not fayle.

The Gospell.

Iohn. i.



In the beginning was the worde, & the worde was wyth God, & God was the word. The same was in the beginning with God. All thinges were made by it, & without it was made nothinge that was made. In it was lyfe, and the lyfe was the light of mē: & the light shineth in the darkenes, & the darkenes cōprehēded it not. There was sente frō God a man whose name was Iohn. The same came as a witnes, to beare witnes of the light, that al mē through him myght beleue. He was not that light, but was sent to beare witnes of the lyght. That lyghte was the true light, which lighteth euery mā that cometh into the world. He was in the world, and the world was made by him: & the world knew him not. He came amōg his owne, & his own receyued him not: But as many as receyued hym, to thē gaue he power to be made sōnes of god: eue thē that beleued on his name, which were borne, not of bloud, nor of the wil of the flesh, nor yet of the wyl of mā, but of god. And the same word became fleshe and dwelt amōg vs: & we sawe the glozy of it, as the glozy of the only begottē sōne of the father, ful of grace & trueth.

Saint Stephins daie.

The Collect.



Graunt vs, O Lord, to learne to loue our enemyes by the exāple of thy martyr Saint Stephin, who prayed

Saint Stephins daie.

prayed for his persecutours to thee: which liuest and. &c.

¶ Then shall folow a Collect of the Natiuitie, which shall be sayd continually vnto newe yeres Daye.

¶ The Epistle.

And Stephin beinge full of the holye ghoſte, Acte. vii.
loked vp ſtedfaſtly with his eyes into heaue,
and ſawe the glory of God, & Jeſus ſtanding
on the right hand of God, & ſayd: beholde, I
ſee the heauens open, & the ſonne of mā ſtan-
ding on the ryght hand of God. Theſe they gaue a ſhout
wyth a loude voyce, and ſtopped theyr eares, & ran vpon
hym al at once, and caſt hym out of the cytie, and ſtoned
him. And the witneſſes layde downe theyr clothes at a
yonge mans fete, whole name was Saul. And they ſto-
ned Stephin, calling on and ſayinge: Lord Jeſu, receyue
my ſpyrite. And he kneeled downe and cryed with a loud
voyce: Lord, laye not thys synne to theyr charge. And
when he had thus ſpoken, he fell aſlepe.

¶ The Goſpell.

Behold, I ſend vnto you prophetes & wiſe mat. xxiii
men, & Scribes, & ſome of them ye ſhall
kyl and crucifye: and ſome of them ſhall
ye ſcourge in your Synagogues, & perſe-
cute them from citie to cytie: that vpon
you maye come all the righteous bloude
whych hath bene ſhedde vpon the earth, from the bloud
of ryghteous Abel, vnto the bloude of Zacharias the
ſonne of Barachias, whome ye ſlew betwene the tem-
ple and the aultare. Verely I ſaye vnto you: all theſe
thinges ſhall come vpon thys generation. O Jeruſalē,
Jeruſalem, thou that killeſte the Prophetes and ſto-
neſt them whych are ſente vnto thee, how often would
I haue gathered thy chyldren together, euē as the henne
gathereth her chickens vnder her winges, and ye would
not:

Saynt Iohn Euangelistes daye.

not: Behold, your house is left vnto you desolate. For I
saye vnto you: ye shall not see me henceforth, tyll that ye
say: Blessed is he that cometh in the name of the Lorde.

Saint Iohn Euangelistes daye.

¶ The Collect.



Mercyful lord, we beseeche thee to cast thy bright
beames of light vpon thy Church: that it be-
ynge lightned by the doctrine of thy blessed A-
postle & Euangelist Iohn, maye attayne to thy
euerlasting giftes. Through Iesus Christ our lord. Amen

¶ The Epistle.

1. Iohn .1.



That which was frō the beginning,
which we haue heard, whiche we
haue sene with oure eyes, whiche
we haue loked vpon, & our handes
haue handled, of the word of lyfe.
And the lyfe appeared, & we haue
sene, & beare witnes, & shew vnto
you eternal life which was with
the father, & appeared vnto vs.

That which we haue sene & heard, declare we vnto you,
that ye also may haue felowshyp wyth vs, and that our
felowshyp maye be with the father and hys sonne Iesus
Christ. And this we write vnto you, that ye may reioice,
and that your ioye may be ful. And this is the tidinges
which we haue hearde of hym, & declare vnto you, that
God is light, & in him is no darkenes at all. Yf we saye:
we haue felowshyp with him, and walke in darkenesse,
we lye, & doe not the trueth. But & yf we walke in light,
euen as he is in light, thē haue we felowshyp with him,
and the bloud of Iesus Christ his sonne, clenseth vs frō
all synne. Yf we saye we haue no synne, we deceyue our
selues, and the trueth is not in vs. Yf we knowlege
our synnes, he is faithful & iust to forgeue vs our sinnes,
and

Saint Iohn Euangelistes daie.

and to clese vs frō al vnrighteousnes. Yf we say we haue not sinned, we make him a lyer, & his word is not in vs.

¶ The Gospell.



Jesus sayde vnto Peter: folowe thou me.

Iohn. xxi.

Peter turned about, and sawe the Disciple whom Jesus loued folowing (which also leaned on his breast at Supper, & sayde: Lorde, whych is he that betrayeth thee?)

When Peter therfore sawe him, he sayd to Jesus: Lorde, what shall he here doe? Jesus sayde vnto hym: Yf I wyll haue hym to tarye tyll I come, what is that to thee? Folowe thou me. Then went thys sayinge abroad among the brethren, that that Disciple shoulde not dye. Yet Jesus sayd not to hym, he shal not dye: but, yf I wyll that he tarye tyl I come, what is that to thee? The same Disciple is he which testifieth of these thinges, and wrote these thinges: and we know that his testimonye is true. There are also many other thinges whyche Jesus dyd, the whych yf they shoulde be wrytten euerye one, I suppose the world could not conteyne the bookes that shoulde be wrytten.

¶ Innocentes daie.

¶ The Collect.



Almighty god, whose praise this daye the yong Innocentes thy witnessses hath confessed, and shewed forth, not in speakinge, but in dyinge: mortifye & kyl al vyces in vs, that in our cōuersatiō, our lyfe may expresse thy fayth, whiche wyth oure tōgues we do confesse: through Jesus Christ our Lord.

¶ The Epistle.

I



Loked, & loe, a lābe stode on the moūt
Sio, & with him an hūdzred and .xliiii.
thousād hauig his name & his fathers
name wytten in theyr foreheades.
And I heard a boyce frō heauē, as the
sound of many waters, & as the boyce
of a greate thundre. And I hearde the
boyce of harpers harping with theyr harpes. And they
song as it were a new song before the seate, & before the
iiii. beastes & the elders, & no mā could learne the songe,
but the hundzed fourtie and foure thousand, which were
redemed from the earth. These are they which were not
defyled wyth women, for they are virgins. These folow
the lambe wheresoeuer he goeth. These were redemed
frō men, being the first frutes vnto God, & to the lambe,
and in their mouthes was founde no guyle: for they are
wythout spot before the throne of God.

The Gospell.



Lhaungel of the Lorde appeared to Jo-
seph in a slepe, sayinge: aryse & take the
childe & his mother, & flee into Egypt, &
be thou there, tyll I bring thee woorde.
For it wyll come to passe that herode
shal seke the childe to destroye him. So
when he awoke, he toke the chylde and
his mother, by night, and departed into Egypt, and was
there vnto the death of herode: that it myghte be fulfyl-
led whych was spokē of the Lord by the prophete, say-
inge: out of Egypt haue I called my sonne. The herode
when he sawe that he was mocked of the wyle men, he
was excedinge wroth, and sente forth men of warre,
and slewe al the chyl dren that were in Bethleem, and in
al the coastes (as many as were two yere olde or vnder)
accoordynge to the tyme whych he had diligently knowē
out of the wyle men. Then was fulfylled that whyche
was spoken by the Prophet Jeremie, where as he sayd:
in

The Sundaie after Christmas daie.

in Rama was there a boyce heard, lamentaciō, weeping,
and great mourning: Rachel weping for her chyldren, &
would not be comforted, because they were not.

The Sundaie after Christmas daie.

¶ The Collecte.

Almighty God whych hast geuen vs. &c.
As vpon Christmas daie.

¶ The Epistle.



And I saye: that the heyre (as longe as he is a
child) differeth not frō a seruaunt, though he Galat. iii
be Lorde of all, but is vnder tutours & goner-
nours, vntil the tyme that the father hath ap-
poynted. Euen so we also, whē we were chyl-
dre, were in bōdage vnder the ordinaūces of the world:
But when the tyme was ful come, God sente hys sonne
made of a womā, & made bonde vnto the law, to redeme
them which were bonde vnto the law: that we through
election myght receyue the inheritaunce that belongeth
vnto the naturall sonnes. Because ye are sonnes, God
hath sent the spirit of his sonne into our heartes, whych
cryeth Abba father. wherefore now, thou arte not a ser-
uaunt, but a sonne: Yf thou bee a sonne, thou art also an
heyre of God through Christe.

¶ The Gospell.



This is the booke of the generation of Iesus Math. i
Christ, the sōne of David, the sōne of Abra-
ham: Abrahā begat Isaac: Isaac begat Ja-
cob: Jacob begat Judas and hys brethren:
Judas begat Phares and Zaram of Tha-
mar: Phares begat Esrom: Esrom begat Aram: Aram
begat Aminadab: Aminadab begat Naasson: Naas-
son begat Salmon: Salmon begat Boos of Rahab:
Boos begat Obed of Ruth: Obed begat Jesse: Jesse
begat

The Sundaye after Christmas daye.

begat David the king: David the king begat Salomō, of her that was the wife of Urye: Salomō begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Iosaphat: Iosaphat begat Joram: Joram begat Olias: Olias begat Joatham: Joatham begat Achas: Achas begat Ezechias: Ezechias begat Manasses: Manasses begat Amon: Amō begat Josias: Josias begat Jeconias & hys brethren, about the tyme that they were caryed awaye to Babilō. And after they were brought to Babilō, Jechonias begat Salathiel: Salathiel begat Zorobabel: Zorobabel begat Abiud: Abiud begat Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthā begat Jacob: Jacob begat Ioseph the husband of Marie: of whō was borne Iesus, even he that is called Christ. And so all the generations from Abraham to David, are. xiiii. generatiōs. And frō David vnto the captiuitie of Babilon, are. xiiii generations. And from the captiuitie of Babilon vnto Christe, are. xiiii. generations.

The byrth of Iesus Christ was on this wyse: when hys mother Marye was maryed to Ioseph (before they came to dwell together) she was founde with chylde by the holy ghoſte. Then Ioseph her husbāde (because he was a righteous man, and would not put her to shame) was mynded pryuelye to departe from her. But whyle he thus thoughte, beholde, the Angell of the Lorde appeared vnto him in slepe, sayinge: Ioseph, thou sonne of David, feare not to take vnto thee Marye thy wyfe: for that whyche is conceaued in her, commeth of the holye ghoſte. She shall bringe forth a sonne, and thou shalt call hys name Iesus: for he shall saue hys people from theyr synnes.

All thys was done, that it might bee fulfilled whych was spoken of the Lorde by the prophete, sayinge: Beholde, a mayde shall bee wyth chylde, and shall bringe forth a sonne, and they shall call hys name Emanuel, whych

The Circumcision of Christ.

which yf a man interprete, is as much to say as god wyth vs. And Joseph, as sone as he awoke out of slepe, dyd as the Angel of the Lord had biddē him: & he toke his wyfe vnto him, and knewe her not, till she had brought furthe the firste begotten sonne, and called his name Jesus.

The Circumcision of Christe.

¶ The Collecte.



Almighty God, which madest thy blessed sone to be circumcised and obedient to the lawe for man: graunt vs the true circumcisiō of the spirite, that our heartes & all our members being mortified frō all worldye and carnall lustes, maye in all thinges obey thy blessed wil: through the same thy sonne Jesus Christ our Lord.

¶ The Epistle.



Blessed is that man to whō the Lord wyl Rom. iiii not impute sinne. Came thys blessednesse then vpon the vncircumcisiō, or vpon the circumcision also: for we saye, that fayth was rekened to Abrahā for righteousness. How was it thē rekened: whē he was in the circumcisiō, or whē he was in the vncircūcisiō: not in time of circumcisiō: but when he was yet vncircumcised. And he receyued the signe of circumcision, as a seale of the righteousness of fayth, which he had yet beyng vncircūcised: that he should bee the father of al thē that beleue, though they be not circumcised, that righteousness might bee imputed to thē also: & that he might be the father of circūcisiō, not vnto thē onely whych came of the circumcised, but vnto thē also that walke in the steppes of the fayth that was in our father Abraham before the tyme of circūcisiō. For the promyse (that he should be the heyre of the world) happened not to Abraham, or to hys seede,

The Epiphanye.

seeke, through the lawe, but through the righteousnesse of fayth. For yf they, whiche are of the lawe, be heyres, then is fayth but vayne, and the promise of none effecte.

The Gospell.

Luke, ii



And it fortuneth, as sone as the Aungels were gone awaye fro the shepeherdes into heauen, they sayd one to another: let vs goe nowe euen vnto Bethleem, and see thys thinge that we heare saye is happened, whych our lord hath shewed vnto vs. And they came wyth hast and found Mary and Ioseph, & the babe layd in a manerger. And when they had sene it, they published abroad the sayinge that was tolde them of that chyld. And all they that hearde it, wondered at those thynges whiche were tolde them of the shepeherdes. But Mary kepte all those sayinges, and pondered them in her heart. And the shepeherdes returned, praylinge & lauding God for all the thinges that they had heard and seen, euen as it was tolde vnto them. And when the eyghte daye was come that the chyld shoulde be circūcysed, his name was called Iesus, which was named of the Aungel before he was conceaued in the wombe.

¶ If there be a Sundaye betwene the Epiphanye, and the Circumcision, then shal be vsed the same Collecte, Epistle, and Gospell, at the Communion, whych was vsed vpon the Daye of Circumcision.

The Epiphanie.

The Collecte.



God, whych by the leadinge of a starre dyddest manifeste thy onely begotten sonne to the Gentyles: Mercyfully graunt, that we which know thee now by fayth, may after this lyfe haue the frucion of thy glorious Godhead, through Christ our Lorde.

The

The Epiphanie.

The Epistle.



For this cause I Paule am a prisoner of Jesus Christe for you heathen: yf ye haue heard of the ministracion of the grace of god, which is geue me to you-ward. For by reuelacion shewed he the misterye vnto me, as I wrote afore in fewe wordes, wherby, when ye reade, ye maye vnderstande my knoweledge in the misterye of Christ: whiche misterye in tymes paste was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophetes by the spirite: & the Gentiles shoulde be inheritours also, and of the same bodye, and partakers of his promise of Christe, by the meanes of the Gospel, wherof I am made a minister, accordyng to the gifte of the grace of god, whiche is geuen vnto me after the working of his power. Vnto me the least of all saintes, is this grace geuen, that I shoulde preache among the Gentiles, the vnsearcheable ryches of Christ, and to make all men see what the felowship of the misterie is, whiche from the beginninge of the worlde, hath been hydde in God, which made all thinges through Jesus Christ: to the entent, that now vnto the rulers and powers in heauenlye thynges, myght be known by the congregacion, the manifolde wisdom of God, according to the eternall purpose whiche he wroughte in Christe Jesu oure Lorde: by whom we haue boldenesse and entraunce, with the confidence which is by ffaith of him.

Eph. iii.

The Gospell.



When Jesus was borne in Bethleem a citie of Iurpe, in the tyme of Herode the kyng: Behold, there came wise men from the East to Ierusalem, saying: where is he that is borne king of the Iewes: For we haue seen his starre in the East, and are come to worship him. When Herode

Mat. ii.

25.1. the

The Epiphanie.

the kinge had heard these thinges, he was troubled, and al the cite of Jerusalem with hym. And whē he had gathered all the chiefe priestes and scribes of the people together, he demaunded of them where Christe shoulde be borne. And they sayed vnto hym: at Bethleem in Iurie. For thus it is written by the Prophete: And thou Bethleem in the land of Iury, art not the least amōg the princes of Iuda: for out of thee there shall come vnto me the capitaine that shal gouerne my people Israel. Then Herode (whē he had priuely called the wise mē) he enquired of them diligently what time the starre appeared: and he had them goe to Bethleem, and sayd: goe your way thither and searche diligently for the childe. And when ye haue founde him, bring me worde againe, that I maye come and wurship him also. When they had heard the king, they departed: and loe, the starre which they saw in the East, went before them tyll it came and stode ouer the place wherin the chylde was. When they sawe the starre, they wer excedding glad, and went into the house, and founde the childe with Marye his mother, and fell down flat, and wurshipped him, and opened their treasures, and offered vnto him giftes: Gold, Frankincense, and Mirre. And after they were warned of God in slepe (that they should not goe agayne to Herode) they returned into their own countrey another waye.

The first Sundae after
the Epiphanie.

The Collect.



Ode, we beseeche thee, mercifully to receiue the prayers of thy people whiche call vpon thee: and graūt that they may both perceiue and know what thinges thei oughte to doe, and also haue grace and power, faithfully to fulfyll thesame through Iesus Christ our lord.

The

¶ The Epistle.



Beleche you therefore brethren, by the Rom. xii
mercifulnesse of God, that ye make
your bodie a quicke sacrifice, holy and
acceptable vnto God, whiche is youre
reasonable seruing of god: and fashion
not youre selves like vnto this worlde:

but bee ye chaunged in youre shape by
the renuinge of youre mynde, that ye maye proue what
thing that good and acceptable and perfect wyll of God
is. For I say (through the grace that vnto me geuen is)
to euery man among you, that no mā stande high in his
owne conceite, more then it becommeth him to esteeme of
hymselfe: but so iudge of hymselfe, that he be gentle and
sobre according as god hath dealt to euery mā the mea-
sure of faith: for as we haue many membes in one bodi,
and al membes haue not one office: so we beyng many
are one body in Christ, and euery man among our selues
one anothers membes.

¶ The Gospell.



He father and mother of Jesus wente to Je- Luce. ii.
rusalem after the custome of the feaste daye.
And when they had fulfilled the dayes, as
they retourned home, the childe Jesus abode
stil in Jerusalem, and his father and mother
knewe not of it: but they supposing him to haue been in
the cumpany, came a dayes iourneye and soughte hym
amonges their kinsfolke and acquaintaunce. And when
they founde him not, they went backe againe to Jerusa-
lem, and soughte him. And it fortunied, that after three
dayes they founde him in the temple, sitting in y^e midst
of the doctours, hearing them, and posing them. And al
that heard hym, were astonied at his vnderstanding and
answers. And when they sawe hym, they meruayled, &
his mother said vnto him: Sonne, why haste thou thus
B. ii. Dealt

The seconde Sundaie after the Epiphanye.

dealt with vs: Beholde, thy father and I haue soughte thee sorowling. And he saied vnto them: howe happened that that ye sought me: wylste ye not that I muste goe about my fathers busines: And they vnderstode not that saying, whiche he spake vnto them. And he went down wyth them, and came to Nazareth, and was obediēte vnto them: but his mother kept all these sayinges together in her heart. And Jesus prospered in wisdom and age, and in fauoure with God and men.

**The second sundaie after
the Epiphany.**

The Collect.



Almighty and euerlasting God, whiche dooeste gouerne all thinges in heauen and earth: mercyfull ye heare the supplications of thy people, and graunt vs thy peace al the dayes of our lyfe.

The Epistle.

Rom. xii



Saying that we haue dyuerse gyftes according to the grace that is geuen vnto vs: yf a man haue the gyfte of prophecie, let hym haue it, that it be agreeing to the faith. Let hym that hath an office, wait on his office. Let him that teacheth, take hede to hys doctryne. Let him that exhorteth, geue attendaunce to his exhortaciō. If any man geue, let hym do it with singlenes. Let him that ruleth, doe it with diligence. If any man shewe mercye, let hym doe it with cherefulnesse. Let loue bee wythoute dyssimulacyon. Hate that whiche is euil, and cleaue vnto that which is good. Be kynde one to an other with brotherly loue. In geuyng honoure goe one beefore an other. Be not slothefull in the busines which you haue in hande. Be seruente in spyryte. Applye youre selves to the tyme. Reioyce in hope. Be patiente in

The seccnd Sundate after the Epiphanie.

in tribulation. Continue in prayer. Distribute vnto the necessitie of the sainetes. Be ready to harbour. Bless them whiche persecute you: blesse, I saye, and curse not. Be mery wyth them that are mery, wepe with thē that wepe: be of lyke affectiō one towarde another. Bee not hye mynded, but make your selues equall to them of the lower sorte.

E The Gospell.



And the thirde daye was there a marriage in Cana a citie of Galyle, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the marriage. And whē the wine fayled, the mother of Jesus said vnto hym: they haue no wyne. Jesus saied vnto her: woman, what haue I to doe with thee: myne houre is not yet come. His mother sayed vnto the ministers: whatsoeuer he sayeth vnto you, doe it. And there were standing there. vi. waterpottes of stone, after the maner of purifyinge of the Jewes, conteyning. ii. or. iii. fyrenes a piete. Jesus sayd vnto them: fyll the waterpottes with water. And thei filled them vp to the brim. And he sayd vnto them: draw out now, and beare vnto the Gouernour of the feast: And they bare it. When the ruler of the feast had tasted the water turned into wine, and knewe not whence it was (but the ministers, which drew the water, knew) he called the hydegrome, and said vnto hym: euery man at the beginning dooeth set forth good wyne; and when men be dronke, then that which is woozle: but thou haste kepte the good wine vntill now. This beginning of miracles did Jesus in Cana of Galile, and shewed his glory, & his disciples beleued on him. John. iiii.

The thirde Sundate.

E The Collect.

B. iii. Almightye

The third Sundae after the Epiphanie.



Almightie and euerlasting God, mercifully loke vpon oure infirmities: and in all oure daungiers and necessities, stretche furth thy ryghte hande to helpe and defende vs, throughe Chryste oure Lorde.

[The Epistle.

Rom, xii



Be not wise in your own opinions. Re-
compence to no man evil for evil. Pro-
uide aforehande thynges honeste, not
only before god, but also in the sight of
all men. If it be possible (as muche as
is in you) lyue peaceablye wyth all
mē. Dearly beloved, auenge not your
selves, but rather geue place vnto wrath. For it is wryt-
ten: vengeaunce is mine, I wil rewarde saith the Lord.
Therefore, yf thine enemy hunger, feede him: yf he thirst,
geue hym drinke. For in so doing, thou shalt heape coles
of fyre on hys head. Be not overcome of evil, but over-
come evil with goodnes.

[The Gospell.

Mat, viii



When he was come down from the mount-
ayne, much people folowed hym. And
beholde, there came a Leper and wor-
shipped hym, sayinge: Maister, yf thou
wylte, thou canst make me cleane. And
Jesus put furth his hand and touched
hym, saying: I wyl, be thou cleane: and
immediatly his Leprosye was censed. And Jesus sayd
vnto hym: tel no man, but goe and shewe thy selfe to the
priest, and offer the gyft (that Moyses commaunded to be
offered) for a witnesse vnto them. And when Jesus was
entred into Capernaum, there came vnto hym a Centu-
ryon, and besoughte hym, saying: Maister, my seruaunte
lieth at home sicke of the poulseye, and is grievouslye
pained. And Jesus sayed: when I come vnto him, I
wyl heale hym. The Centuryon answered, and
sayed: Sir, I am not woorthye that thou shouldeste
come

come vnder my roofe: but speake the word onely, and my seruaunt shall bee healed. For I also my selfe am a man subiecte to the auctoritie of an other, and haue souldiers vnder me: and I saye to this man, goe, and he goeth: and to another man, come, and he cometh: and to my seruaunt, doe this, and he doeth it. when Iesus heard these wordes, he merueilled, and said to the that folowed him: verely I saye vnto you, I haue not founde so great faith in Israel. I say vnto you, that many shall come from the East, and west, and shall rest with Abraham, Isaac, and Iacob, in the kyngedome of heauen: but the children of the kingdome shall be cast out into vtter darkenes, there shall be wepyng and gnashyng of teeth. And Iesus said vnto the Centurion: Goe thy way, and as thou beleuest, so be it vnto thee: and his seruaunte was healed in the selfe same houre.

The fourth Sundae.

The Collect.

God which knowest vs to be set in the middeste of so many and great daungers, that for mans frailnesse we cannot alwaies stand vprightly: Graunte to vs the health of bodye and soule, that all those thynges whiche wee suffer for synne, by thy helpe we maye well passe and overcome: throughe Christe our Lorde.

The Epistle.



Let every soule submitte hymselfe vnto the auctoritie of the higher powers: for there is no power but of god. The powers that be, are ordained of God: who-soener therfore resisteth power, resisteth the ordynance of God: But they that resiste, shall receiue to themselves damnacion. For rulers are not feareful to the that doe good,

R. o. xiii.

B. iiii. but

but to them that doe euil. wilt thou be without feare of the power: doe wel the, and so shalte thou be prayesed of thesame: for he is the mynister of God, for thy wealth. But and yf thou doe that whiche is euill, then feare, for he beareth not the sweorde for nought: for he is the minister of God to take vengeance on them that doe euil. Wherefore ye must nedes obeye, not onely for feare of vengeance, but also because of conscience: and euen for thys cause paye ye trybute: For they are Goddes ministers seruing for thesame purpose. Geue to euerye manne therfore his Duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertayneth.

Mat. viii



The Gospel.

And whē he entred into a ship, his disciples folowed him. And behold, there arose a greate tempeste in the sea, inso- muche as the ship was couered wyth wanes, but he was aslepe. And his disciples came to hym, and awoke hym, saying: Maister saue vs, we perishe. And he sayd vnto them: why are ye feareful, O ye of litle faith: Then he arose, and rebuked the windes and the sea, and there folowed a great calme. But the men mer- uailed, saying: what maner of man is this, that bothe wyndes and sea obeye hym: And when he was come to the other syde, into the countrey of the Gergesites, there met hym. ii. possessed of deuilles, which came oute of the graues, and were out of measure fierce, so that no man mighte goe by that waye. And beholde, they cryed out, saying: O Jesu, thou sonne of god, what haue we to doe wyth thee: Art thou come hyther to tormente vs before the tyme: And there was a good waye of from them, a heerd of many Swyne feedyng. So the deuils besought hym, saying: If thou cast vs out, suffre vs to goe into the heerd of Swyne. And he said vnto the: goe your waies. Then wente they oute and departed into the heerd of Swyne.

The fifth Sundae after the Epiphantie.

S'wyne. And beholde, the whole heerd of S'wyne was carped hedlong into the sea, and perysched in the waters. Then they that kept them fled, and wente their wayes into the citie, and tolde euery thyng, and what had hap- pened vnto the possessed of the deuils. And beholde, the whole citie came out to mete Jesus: and when they saw hym, they besought him that he woulde departe oute of theyr coastes.

The fifth Sundae.

¶ The Collect.



Orde, we beseeche thee to kepe thy Church and household continually in thy true religi- on: that they which doe leane only vpon hope of thy heauenly grace, may euermore bee de- fended by thy myghtye power: Throughe Christe oure Lorde.

¶ The Epistle.



At vpon you as the electe of god, ten- Colos. iii.
dre mercye, kyndnesse, humblenes of mynde, mekenesse, long sufferynge, for- bearing one another, & forgeuing one another yf any man haue a quarel a- gaist another: as Christ forgane you, euen so doe ye. Aboue these thinges, put on loue, which is the bond of per-

fectnes. And the peace of god rule in your heartes: to the which peace ye are called in one body: And see that ye be thankful. Let the word of Christ dwel in you plenteously with al wisdom: Teache and exhort your own selves in psalmes and hymnes & spiritual songes, syngyng with grace in your heartes to & lord. And whatsoeuer ye doe in worde or dede, doe al in the name of the lorde Jesu, ge- uing thanks to god the father by hym.

¶ The

The fifth Sundaie after the Epiphanie.

¶ The Gospel.

Mat. xiii.



He kyngdome of heauen is lyke vnto a man
whiche sowd good seede in his fiede: but
while men slept, his enemye came, and sowed
tares among the wheate, and went his waie.
But whē the blade was sprong vp, and had
broughte furth fruite, then appeared the tares also: So
the seruauntes of the housholder came, and sayed vnto
him: Sir, didst not thou sowe good seede in thy fiede:
from whence then hath it tares: he sayd vnto them: the
enuyous man hath done this. The seruauntes sayd vn-
to hym: wilt thou then that we goe and weede them vp:
But he said, naye: lest while ye gather vp the tares, ye
plucke vp also the wheate wyth them: lette both growe
together vntill the haruest: and in time of haruest, I wil
saye to the reapers: gather ye firste the tares, and bynde
them together in sheaves to bee brente: but gather the
wheate into my barne.

The. vi. sundaie (if there be so many) shal haue þ same Psalme,
Collect, Epistle, and Gospel, that was vpon þ fyfth Sundaie.

The Sundaie called

Septuagesima.

¶ The Collect.



Orde we beseeche thee fauourably to heare the
prayers of thy people, that we which are iustly
punished for oure offences, maye be mercifully
delyuered by thy goodnes, for the glorie of thy
name: through Iesu Christ our sauour, who liueth and
reigneth world wythout ende.

¶ The Epistle.

i. Cor. ix.



Receiue ye not, howe that they whiche runne
in a course, runne all, but one receiue the re-
ward: So runne that ye may obtaine: Every
man that proueth masteries, abstaineth from
all

al thinges. And they doe it to obteyne a crowne that shall peryshe, but we to obtaine an everlasting crowne. I therefore so runne, not as at an vntertayne thyng. So fyghte I, not as one that beateth the ayre: but I tame my body, and bryng it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a cast away.

The Gospell.



The kyngdome of heauen is lyke vnto a Mat. xx
man that is an housholder, which went
out early in the mornynge to hyre labour-
ers into his vineyarde. And when the
agrement was made with the labourers
for a peny a daye, he sente them into hys
vineyarde. And he went out aboute the
third houre, and sawe other standing idle in the market
place, and said vnto them: Goe ye also into the vineyard,
and whatsoeuer is right, I wil geue you. And thei went
their waye. Againe he wente oute aboute the .vi. and .ix.
houre, and did lyke wyse. And aboute the .xi. houre he
went out, and founde other standing idle, and said vnto
them: why stande ye here al the day idle? They said vn-
to hym: because no man hath hyred vs. He sayeth vnto
them: Goe ye also into the vineyarde, and whatsoeuer is
ryghte, that shall ye receiue. So when even was come,
the Lorde of the vineyarde sayd vnto his stewarde: call
the labourers, and geue the theyr hyre, beginning at the
last vntil the first. And when thei did come that came a-
bout the .xi. houre, they receiued euery man a peny: But
when the first came also, they supposed that they should
haue receiued more, and they likewise receiued euery man
a peny: And when they had receiued it, they murmured
agaynst the good man of the house, saying: these last haue
wrought but one houre, and thou hast made them equal
with vs, which haue borne the burthe & heat of the day.
But

But he answered vnto one of them, and said: Frenche,
I doe thee no wrong: diddest thou not agree with me for
a peny: Take that thyne is, and goe thy waye: I wyll
geue vnto this last, euen as vnto thee. Is it not lawfull
for me to doe as me lusteth with myne owne goodes: Is
thine eie euill because I am good: So the laste shall bee
first, and the first shall be last. For many be called but few
be chosen.

The Sundate called Sexagesima.

The Collect.



God, which seest that we put not our trust
in any thyng that we doe: mercifullye graunt,
that by thy power we may be defended against
all aduersitie, through Iesus Christ our Lorde.

The Epistle.

II. Cor. xi.



I suffer fooles gladly, leig your selves
are wyle. For ye suffer yf a man bryng
you into bondage: yf a man deuoure: yf
a man take: yf a man exalt hymselfe: yf
a man smite you on the face. I speake
as concerning rebuke, as though we
had been weake in this behalfe. How-
beit, wherinsouer any man dare be bolde (I speake foo-
lishlye) I dare be bolde also. They are hebrues, euen so
am I. They are Israelites, euen so am I. They are the
seede of Abraham, euen so am I. They are the ministers
of Christe, (I speake as a foole) I am more: In labours
more aboundant: In stripes aboue measure: In prielson
more plenteously: In death oft: Of the Jewes five times
receiued I. xl. stripes saue one: Thise was I beatē with
roddes, I was once stoned: I suffered thise hypocrise:
Nyghte and daye haue I been in the deepe sea. In
iorneyinge often: in perils of waters: in perils of
robbers:

robbers: in ieopardies of mine own naciō: in ieopardies amonge the heathen: in pærls in the citie: in pærls in wildernes: in pærls in the sea: in pærls amonge false brethren: in labour and trauaile: in watchinges often: in hunger and thyrst: in fastinges often: in cold and nakednes: beside the thinges which outwarde happen vnto me, I am combred dayly, & do care for al congregacions. who is weake, & I am not weake: who is offended, and I burne not: If I must nedes boast, I will boaste of the thinges that concerne myne infirmities. The God and father of our Lord Iesus Christe, which is blessed for euermore, knoweth that I lie not.

¶ The gospell.



Vhen much people wer gathered together Luk. viii.

and wer come to him out of all cities, he spake by a similitude. The sower wente oute to sowe his seede: and as he sowed, some fel by the way side, and it was troden down, and the foules of the ayre deuoured it vp. And some fell on stones, &

allone as it was sprong vp, it withered away, because it lacked moystnes. And some fell among thornes, and the thornes sprang vp with it and choked it. And some fell on good ground, and sprang vp and bare fruite and hundredfold. And as he sayed these thynges, he cryed: he that hath eares to heare lette him heare. And his disciples asked him, sayig: what maner of similitude is this? And he said: vnto you it is geuen to knowe the secretes of the kingdome of God: but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstande. The parable is this: The seede is the worde of God: those that are beside the waye, are they that heare: then commeth the deuill and taketh awaye the worde oute of their heartes, lest they should beleue and be saued. They on the stones, are they which when they heare, receyue the worde wyth ioye: and these haue no rootes, whiche for a whyle beleue, and

The Sunday called Quinquagesima.

and in tyme of temptation goe away. And that whiche fel among thornes, are they which whē they haue heard, goe furth and are choked with cares and riches, and voluptuous living, and bryng furth no fruite. That which fel in the good ground, are they which with a pure and good heart, heare the worde and kepe it, and bryng furth fruite through patience.

The sundate called
Quinquagesima.

The Collect.



Lord which doest teache vs, & al our doinges without charitie are nothing worth: send thy holy ghost, and powre into our heartes that most excellent gift of charitie, the very bonde of peace and al vertues, without the which, whosoener lyueth, is counted dead before thee: Graunte this for thy onely sonne Iesus Christes sake.

The Epistle.

1. Cor. xiii.



Thoughe I speake with tongues of men and of Angels, and haue no loue, I am even as sounding brasle, or as a tinklynge Cimball. And thoughe I could prophecie, and vnderstode al secretes, and al knowledge: yea, yf I haue al fayth, so that I could moue mountaines oute of their places, and yet haue no loue, I am nothing. And though I bestow al my goddes to feede & poore, & though I gaue my bodye even that I burned, and yet haue no loue, it profiteth me nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seketh not her own, is not prouoked to anger, thinketh none euill, reioyseth not in iniquitie. But reioiseth in the trueth: suffereth all thinges, beleueth al thinges, hopeth al thinges, endureth all thinges. Thoughe that prophetyngge fayle, eyther
tongues

The Sundaie called Quinquagesima.

tongues cease, or knowlege vanishe away, yet loue faileth neuer away. For our knowlege is vnperfecte, & our prophecieng is vnperfect. But when that which is perfect is come, the & which is vnperfect shalbe done away. When I was a childe, I spake as a child: I vnderstode as a childe: I imagined as a child. But as sone as I was a man, I put away childishnes. Now we see in a glasse, euē in a darke speaking: but the shal we see face to face. Now I know vnperfectly: but then shall I knowe euē as I am known. Nowe abideth faith, hope, and loue, euē these thre: but the chiefe of these is loue.

C The Gospell.



Jesus toke vnto him the .xii. and said vnto them: beholde, we go by to Ierusalem, and al shalbe fulfilled that are written by the Prophetes of the sonne of mā. For he shal be deliuered vnto the Gentiles, and shalbe mocked, and despitedfully intreated, and spitted on. And when they haue scourged him, they wyll put hym to death, and the thirde day he shal rise againe. And they vnderstode none of these thinges. And this sayng was hid from them, so that they perceined not the thinges which wer spoken. And it came to passe, that as he was come nigh to Ierico, a certaine blind mā sat by the hye way syde, beggng. And when he heard the people passe by, he asked what it ment. And thei said vnto hym, that Jesus of Nazareth passed by. And he cryed, saying: Jesu thou sonne of David, haue mercye on me. And they which wente before, rebuked hym, that he should holde hys peate. But he cryed so much the more: thou sonne of David haue mercye on me. And Jesus stode still, and commaunded hym to bee broughte vnto him. And whē he was come nere, he asked him, saying: what wylte thou that I dooe vnto thee: and he sayed: Lorde, that I myghte receiue my syght. And Jesus said vnto

Luk. xviij

The first daie of Lent.

vnto hym : receiue thy syght, thy fayth hath saued thee. And immediatly he receiued his sight, and folowed him prayling god. And al the people, when they saw it, gaue prayse vnto god.

The first daie of Lent.

The Collect.



Almightie and euerlastyng god, which hatest nothing that thou hast made, and dooest for-
geue the synnes of al them that be penitent:
Create and make in vs newe and contryte
heartes, that we moethelpe lamentinge oure
sinnes, and knowleging our wretchednesse, may obtayne
of thee, the God of all mercye, perfectte remission and for-
geuenesse, throughe Iesus Chryste.

Joel, ii.

The Epistle.



Turne you vnto me with all your hertes,
with fastig, weping and mourning: rent
youre hertes & not youre clothes. Turne
you vnto the Lorde your God, for he is
gracious and mercifull, longe sufferyng,
and of greate compassion, and readye to
pardon wickednesse. The (no doubt) he
also shal turne and forgeue: and after his chasteninge he
shal let your encrease remaine for meate and drynke of-
ferynges vnto the Lorde your God. Blowe oute wyth
the trompet in Sion, proclaime a fastynge, call the con-
gregacion, and gather the people together: warne the cō-
gregacion, gather the elders, bryng the children & sucke-
lynges together. Let the bridegrome goe forth of hys
chambre, and the bride out of her closet. Let the priestes
serue the lord betwene the porche and the alter, weping
and saying: be fauourable, O Lord, be fauourable vnto
thy people: let not thyne herytage be broughte to suche
confusion,

The first daie of Lent.

confusion, lest the Heathen be Lordes thereof. where-
fore shoulde they saye amonge the Heathen: where is
nowe they? God?

The Gospell.



When ye faste, bee not sad as the Hypo- Math. vi.
crites are, for they disfigure they? fa-
ces that it maye appeare vnto men
how that they fast. Verely I saye vn-
to you, they haue they? reward. But
thou, when thou fasteste, annoynte
thyne head, and washe thy face, that

it appeare not vnto men how that thou fastest, but vn-
to thy father which is in secreete: and thy father which
seeth in secreete, shal rewarde thee openly. Lay not vp
for your selues treasure vpon earth, where the ruste &
moth doth corrupt, and where theues breake through
and steale. But laye vp for you treasures in heauen,
where neyther rust, nor moth doth corrupt, and where
theues doe not breake through nor steale. For where
your treasure is, there wyl your heartes be also.

The first Sundate

in Lent.

The Collect.



Lord, which for our sake, dyddest fast fortie
dayes and fortie nightes: Geue vs grace to
vse such abstinence, that our flesh beynge
subdued to the spyryte, we maye euer obeye
thy godly monicions, in righteousnesse and
true holynesse, to thy honour and glory: whych lyncet
and reygnest. &c.

C. i.

The

The first Sundaie.

The Epistle.

ii. Cor. vi



As helpers exhort you, that ye receiue not the grace of God in vayne. For he sayeth: I haue heard thee in a tyme accepted: & in the day of saluation haue I succoured thee. Behold, now is that accepted time: behold, now is that day of saluaciō. Let vs geue none occasiō of euill, that in our office be found no faute: but in al thinges let vs behaue our selues as the ministers of God: In much patience, in afflictions, in necessities, in anguishes, in strypes, in prysonmentes, in stryfes, in labours, in watchinges, in fastinges, in purenes, in knowledge, in longe suffering, in kyndnes, in the holy ghoste, in loue vnfayned, in the worde of trueth, in the power of God: by the armoure of righteousness of the righte hand and on the lefte: by honour and dishonour: by euyl report & good reporte: as deceyners, & yet true: as vnknowen, & yet known: as dyinge, and beholde we lyue: as chastened, and not kyllled: as sorowynge, and yet alwaye merye: as poore, and yet make many ryche: as hauing nothing, and yet possessinge all thynges.

The Gospell.

Mat. iiii.



Then was Iesus led away of the spirite into wyldernesse, to bee tempted of the deuil. And whē he had fasted fortie dayes & fortie nightes, he was at the laste an hungred. And whē the tempter came to hym, he sayde: yf thou be the sonne of God, cōmaund that these stones be made bread. But he aunswered and sayde: it is wrytten, man shall not lyue by bread onely, but by e- uery worde that procedeth oute of the mouth of God. Then the denyll taketh him vp into the holy citie, and setteth

The second Sundaie.

setteth him on a pynacle of the Temple, and sayth vnto him: yf thou be the sonne of God, cast thy self downe headlong. For it is wyrtten: he shall geue his Angels charge ouer thee, & with theyr handes they shal holde thee vp, lest at any tyme thou dash the fote against a stone. And Iesus sayd vnto him: it is written agayne. Thou shalt not tempt the Lord thy God. Agayn the deuyl taketh him vp into an excedinge highe mountayne, & shewed him all the kingdoms of the worlde, & the glozve of them, & sayeth vnto him: all these wyll I geue thee, yf thou wilt fall downe & worshyp me. The sayth Iesus vnto him: Auoyde Sathan, for it is written: Thou shalt worship the Lord thy god, & him onely shalt thou serue. Then the deuyl leaueth him: & beholde, the Angels came and ministred vnto him.

The second Sundaie.

The Collect.



A mightye God, whyche doest see that we haue no power of oure selues to helpe oure selues: kepe thou vs both outwardly in our bodies, & inwardly in oure soules, that we may be defended fro all aduersities whych may happen to the body, and from all euyl thoughtes whych maye assaulte and hurte the soule: through Iesus Christe. &c.

The Epistle.



We beseeche you brethzen, and exhort you ^{i. Thessa.} by the lord Iesus, that ye encrease more ^{iiii.} and more, euen as ye haue receyued of vs, how ye oughte to walke & to please God. For ye know what commaundementes we gaue you by our lord Iesus **C. ii.** Christ.

The second Sundaie.

Christ. For this is the wyl of God: euen your holynes, that ye should abstayne from fornication, & that euery one of you should know how to kepe hys vessell in holynes and honour, and not in the luste of concupiscēce as do the heathen, which know not God: that no man oppresse and defraude hys brother in bargayninge: because that the Lord is the auenger of al such thinges, as we tolde you before, and testified. For God hath not called vs vnto vncleannes, but vnto holynes. He therefore that despyleth, despyleth not mā, but God which hath sente his holy spyrite among you.

The Gospell.

Math. xv



Jesus went thence, and departed into the coastes of Tyre and Sidon: and beholde, a woman of Canaan (which came out of the same coastes) cryed vnto hym, saying: haue mercy on me, O Lord, thou sonne of Dauid. My daughter is piteously vexed with a deuyl. But he answered her nothing at all. And hys disciples came and besought him, saying: sende her away, for she cryeth after vs. But he answered, and sayde: I am not sente but to the lost shepe of the house of Israel. Then came she and worshipped him, sayinge: Lord, helpe me. He answered & sayde: it is not mete to take the chyldrens bread, and caste it to dogges. She answered and sayd: trueth Lord, for the dogges eate of the crummes which fall frō their masters table: Then Jesus answered, and sayd vnto her: O woman, great is thy faythe, be it vnto thee, euen as thou wilt. And her daughter was made whole, euen the same tyme.

The

The thirde Sūdaie.

The Collect.



¶ We beseeche thee almightie God, loke vpon the hartie desyres of thy humble seruaūtes: and stretch forth the ryght hāde of thy maiestie, to be oure defence agaynst all oure enemies: through Iesus Christ our Lorde.

The Epistle.



¶ You the folowers of God as dere Ephesi. v
chyl dren, and walke in loue, euen as
Christ loued vs, and gaue hym selfe
for vs an offerynge and a sacrifice of
a swete sauour to God. As for forni-
cation, & all vncleannes, or couetous-
nes, let it not be once named among

you, as it becometh saintes: or filthines, or folishe tal-
king, or iesting, whych are not comely, but rather ge-
uynge of thanks. For thys ye knowe, that no whore-
monger, eyther vncleane persone, or couetous persone
(which is a worshipper of ymages) hath anye inheri-
taunce in the kingdom of Christ & of God. Let no mā
deceyue you with vayne wordes. For because of suche
thinges, cometh the wzath of God vpon the chyl dren
of disobedience. Be not ye therfore companions of the.
Ye were sometimes darkenes, but now are ye lyght in
the Lord: walke as chyl dren of lighte, for the fruyte of
the spirite consisteth in all goodnes, & ryghteousnes, &
trueth. Accepte that which is pleasing vnto the Lord,
and haue no felowship wyth the vnfruytfull workes
of darkenes, but rather rebuke them. For it is a shame
euen to name those thinges, which are done of them in
secrete: but all thinges when they are broughte forth

C.iii.

by

by the light, are manifest. For whatsoener is manifest, the same is lyght: wherfore he saith: awake thou that sleepest, and stand vp from death, and Christ shall geue thee lyght.

The Gospel.

Luke, xi



Jesus was castinge oute a deuyl that was dumme. And when he had caste out the deuyl, the dumme spake, & the people wondered. But some of them sayde: he casteth oute deuyls through Beelzebub the chiefe of the deuils. And other tempted hym, and requyred of him a sygne from heauen. But he knowyng theyr thoughtes, sayd vnto them: Every kyngdom deuyled agaynst it selfe, is desolate: and one house doeth fall vpon another. Yf Satan also be deuyled agaynst hymselfe: how shall his kyngdom endure? Because ye saye I cast oute deuyls through Beelzebub. Yf I by the helpe of Beelzebub caste out deuyls: by whose helpe do youre children cast them out? Therefore shall they be your iudges. But yf I wyth the fynger of God cast oute deuyls, no doubt the kyngdom of God is come vpon you. when a strong man armed watcheth his house, the thynges that he posselleth are in peace. But when a stronger then he commeth vpon him, and overcommeth him, he taketh from him all his harnes (wherein he trusted) and deuyleth his goodes. he that is not wyth me, is against me. And he that gathereth not wyth me, scattereth abroad. when the vncleane spirite is gone out of a man, he walketh through drye places seeking rest. And when he findeth none, he sayth: I wyll returne agayne into my house whence I came oute. And when he cometh, he fyndeth it swepte and garnysed. Then goeth he and taketh to hym seuen other spirites worse then himselfe: and

The fourth Sundate.

and they entre in & dwell there. And the ende of that man is worse the beginning. And it fortuneth that as he spake these thinges, a certayn woman of the company lyft by her voyce, and sayde vnto hym: happy is the wombe that bare thee, & the pappes whiche gaue thee sucke. But he said: yea, happy are they that heare the worde of God, and kepe it.

The fourth Sundate.

The Collect.



Grant we beseeche thee almighty God, that we which for our euill dedes are worthely punished: by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ.

The Epistle.



Cell me (ye that desyre to be vnder the lawe) do ye not heare of the law: for it is writtē that Abraham had two sonnes: the one by a bondmayde, the other by a freewoman. Yea, & he which was borne of the bondwoman, was borne after the fleshe: but he which was borne of the freewoman, was borne by promes: which thinges are spoken by an allegory. Gala. iiii.

For these are two testaments, the one from the mount Sina, whych gendreth vnto bondage, which is Agar: For mount Sina is Agar in Arabia, and bordreth vpon the citie, which is now called Jerusalem, & is in bondage with her children. But Jerusalem, which is aboue, is free, which is the mother of vs al. For it is writtē: Reioyce thou barren that bearest

E. iiii.

no

The fourth Sundaie.

no childre: breake forth & crie, thou that trauaylest not: For the desolate hath many moe childre the she which hath an husband. Brethren, we are after Isaac the children of promises. But as then he that was borne after the fleshe, persecuted him that was borne after the spirit: Euen so is it now. Neuertheles, what sayeth the scripture: put away the bondwoman & her sonne. For the sonne of the bondwoman shal not be heyre with the sonne of the frewoman: So then brethren, we are not chyldren of the bondwoman, but of the frewoman.

The Gospell.

Iohn, vi.



Jesus departed ouer the sea of Galilee, whych is the sea of Tiberias, & a greate multytude folowed hym, because they sawe his miracles which he dyd on them that were dyslealed. And Jesus wēt vp into a moūtain, and there he sate with his disciples. And Easter, a feast of the Jewes, was nye. whē Jesus then lift vp his eyes & sawe a great company come vnto him, he said vnto Philip: whence shal we bye bread that these maye eate: This he sayde to proue hym: for he himselfe knew what he would do. Philip answered him: two hundreth penyworth of bread, are not sufficient for them, that euery man may take a lyttle. One of his disciples (Andrew, Simō Peters brother) sayth vnto him: There is a lad which hath fīue barley loues, and two fyllhes: but what are they amonge so many: And Jesus sayd: make the people sit downe. There was much grasse in the place: so the men sate down, in numbre about fyue thousande: And Jesus tooke the bread, and when he had geuen thankes, he gaue to the Disciples, & the Disciples to the that were set downe, and lykwylse of the fyllhes asmuche as they woulde. When

The fyfth Sundaie.

When they had eaten ynough, he sayd vnto hys disciples: gather vp the broken meate whyche remaineth, that nothyng be losse. And they gathered it together & fylled. xii. baskets with the broke meate of the fyue barley loues: which broken meat remainned vnto the that had eaten. Then those men (when they had sene the miracle that Iesus dyd) sayde: thys is of a trueth the same Prophete that should come into the worlde.

The fifth Sundaie.

CThe Collect.



We beseeche thee almighty God, mercifully to loke vpon thy people: that by thy great goodnesse, they may be gouerned and preserued euermore both in body and soule: through Iesus Christ our Lorde.

CThe Epistle.



Christ being an hie Priest of good thinges to come, came by a greater & a more perfecte tabernacle, not made with hādes, that is to say, not of this building, neyther by the bloud of goates & calues, but by his owne bloud he entred in once into the holy place, & found eternal redēptiō. For yf the bloud of oxen & of goates, and the ashes of a yonge kowe, whē it was sprinkled, purifieth the vnclene as touching the purifying of the fleshe: how much more shal the bloud of Christ (which through the eternal spirite, offred himself without spot to

Hebr. ix

to god purge your conscience frō dead woꝝkes, foꝝ to
serue the liuing God: And foꝝ this cause he is the me-
diatoꝝ of the new testamēt: that through death, which
chaunſed foꝝ the redemption of those transgressions,
that were vnder the first testamēt, they which are cal-
led, might receyue the promes of eternal inheritaunce.

The Gospell.

Ioh. viii.



Whych of you can rebuke me of synne:
Yf I say the truth, why do ye not be-
leue me: He that is of God, heareth
Gods woꝝdes: ye therefore heare the
not, because ye are not of God. Then
answered the Jewes, & sayde vnto
him: say we not well that thou art a
Samaritane, & hast the deuil: Jesus answered: I haue
not the deuil, but I honour my father, & ye haue disho-
noured me. I seke not myne owne prayse: there is one
that seketh & iudgeth. Verely, verely, I saye vnto you:
yf a man kepe my saying, he shal neuer see death. The
sayd the Jewes vnto hym: now knowe we that thou
hast the deuil. Abraham is dead, & the pꝛophetes, and
thou sayest: Yf a man kepe my sayinge, he shal neuer
tast of death. Art thou greater then oure father Abra-
hā, which is dead: And the pꝛophetes are dead: whō
makest thou thy self: Jesus answered: Yf I honoꝝ my
selfe, myne honoꝝ is nothinge: it is my father that ho-
noꝝeth me, which you saye is youre God, & yet ye haue
not knowen him: but I knowe hym: And yf I saye I
know him not, I shall be a lyer, lyke vnto you. But I
know him & kepe his saying. Your father Abraham was
glad to see my day: & he saw it and reioysed. The sayd
the Jewes vnto him. Thou art not yet fyftie yere old,
and hast thou sene Abraham: Jesus sayd vnto them:
Verely, verely, I saye vnto you: ere Abraham was
borne

The Sundaie next before Easter.

borne, I am. Thē toke they vp stones to caste at him: but Iesus hyd hym selfe, and went out of the temple.

The Sundaie next before Easter.

[T]he Collect.



Almighty & everlastinge God, which of thy tendre loue towarde man, hast sent our saviour Iesus Christ to take vpon hym oure fleche, & to suffre death vpon the crosse, that all mankynd should folowe the example of hys great humilitie: mercifully graunt, that we both folow the example of hys patience, and be made partakers of hys resurrection: throughe the same Iesus Christ our Lorde.

[T]he Epistle.



Lette the same mynde be in you, that was also in Christ Iesu: which whē he was in the shape of God, thought it no robbery to be equall wyth god: neuertheles he made hym selfe of no reputaciō, takinge on him the shape of a seruaūt, & became lyke vnto me, & was found in his apparel, as a mā. He humbled himself, & became obediēt to the death, euē the death of the crosse. wherefore God hath also exalted hym on high, and geuē him a name which is aboue all names: that in the name of Iesus, every knee should bowe, bothe of thinges in heauē, & thinges in earth, & thinges vnder the earth, & that al tongues should confesse, that Iesus Christ is the Lord, vnto the praise of God the father.

Philip. ii

[T]he



And it came to passe, when Jesus had finished all these sayings, he sayde vnto his Disciples: ye know that after two daies shalbe Easter, & the sone of man shalbe deliuered ouer to be crucified. The assembled together the chiefe Priestes, & the Scribes, and the Elders of the people, vnto the palace of the hyghe Priest (which was called Cayphas) and helde a counsell that they mighte take Jesus by subteltie, & kil him. But they said: not on the holy day, lest there be an vproare among the people. When Jesus was in Bethanie in the house of Symon the Leper, there came vnto him a woman having an Alabastrer boxe of precious ointment, & powred it on his head, as he sate at the boarde. But when his disciples sawe it, they had indignation, saying: wherto serueth this wast? Thys ointment might haue bene wel solde, & geuen to the poore. When Jesus vnderstode that, he sayd vnto them: why trouble ye the woman: for she hath wroughte a good worke vpon me. For ye haue the poore alwayes with you, but me ye shal not haue alwayes. And in that she hath cast this ointment on my body, she dyd it to bury me. Merely I saye vnto you: wheresoeuer thys gospell shalbe preached in all the world, there shal also this be tolde that she hath done for a memoriall of her. Then one of the .xii. (whiche was called Judas Iscariot) went vnto the chiefe Priestes, & said vnto the: what wil ye geue me, and I wil deliuer him vnto you: And they apointed vnto him .xxx. pieties of syluer. And fro that tyme forth, he sought oportunitie to betraye hym. The firste daye of swete bread, the disciples came to Jesus, saying to him: where wilt thou that we prepare for the, to eate the Passeouer: And he sayd: Goe into the cytie to suche a man, & say vnto him: the Mayster sayth: my tyme

The Sundaie next before Easter.

time is at hande, I wyll kepe my Easter by thee wyth my disciples. And the disciples dyd as Iesus had appoynted the, & they made ready the Pasche. And when the euen was come, he sate downe wyth the. xii. And as they dyd eate, he sayd: Verely I say vnto you, that one of you shal betray me. And they were exceeding sorrowful, & began euery one of them to say vnto him: Lorde, is it I? He answered & sayd: he that dypeth his hand with me in the dishe, the same shal betraye me. The sonne of man truely goeth, as it is writte of him: but woe vnto that man by whō the sonne of man is betrayed. It had been good for that man, yf he had not been borne. The Judas, which betrayed him, answered and said: Maister, is it I? He said vnto him: thou hast said. And when they were eating, Iesus toke bread, & when he had geuen thanks, he brake it & gaue it to the disciples, & said: Take, eate, this is my body. And he toke the cup, and thanked, and gaue it them, saying: drinke ye all of thys. For thys is my bloude (whych is of the newe Testament) that is shed for many, for the remission of synnes. But I say vnto you: I wyll not drinke henceforth of thys fruyte of the vyne tree, vntyll that day when I shall drinke it newe wyth you, in my fathers kyngdom. And when they had sayd grace, they went out vnto mount Oliuete. Then sayd Iesus vnto the: al ye shall be offended because of me thys night. For it is written: I wyll smyte the shepehearde, and the shepe of the flocke shall be scattered abroad: but after I am risen agayne, I wyl go before you into Galile. Peter answered, and sayd vnto hym: though all men be offended because of thee, yet wyll I not bee offended. Iesus sayde vnto hym: verely I say vnto thee, that in thys same nyght, before the cocke crowe, thou shalte denye me thryse. Peter sayde vnto hym: yea, though I shoulde dye wyth thee, yet wyll I not denye thee: lyke wyse also sayde al the disciples. Then
came

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came Jesus with the vnto a farme (place which is called Gethsemane) & said vnto the disciples: Sit ye here whyle I goe & pray yonder. And he toke with him Peter and the two sonnes of Zebede, and began to waere sorrowfull & heauy. Then sayde Jesus vnto them: My soule is heauy euen vnto the death. Tarie ye here and wathe with me. And he went a little farther & fel flat on hys face, and prayed, sayinge: O my father, yf it be possible, let thys cup passe from me: neuerthelesse, not as I wyl, but as thou wylt: And he came vnto the disciples, & found them aslepe, and said vnto Peter: what, could ye not wathe with me one houre: watch & pray that ye entre not into temptacion: the spirite is willinge, but the fleshe is weake. He went awaye once agayne & prayed, saying: O my father, yf this cup maye not passe awaye fro me except I drinke of it, thy wyl be fulfilled: and he came & found them aslepe agayne, for theyr eyes were heauy. And he left the, & went agayne and prayed the thirde time, sayinge the same wordes. Then cometh he to his disciples, and sayd vnto them: Slepe on now & take your rest. Beholde, the houre is at hand, & the sonne of man is betrayed into the handes of synners. Kysse, let vs be going: behold, he is at hand that doeth betraye me. whyle he yet spake: loe, Judas one of the numbre of the. xii. came, & with him a great multitude with swoerdes & staves, sent from the chief Priestes & Elders of the people. But he that betrayed hym, gaue them a token, saying: whomsoever I kysse, the same is he, hold him fast. And furthwith he came to Jesus, and sayde: halfe Maister, & killed hym. And Jesus sayd vnto him: frend, wherefore art thou come: Then came they and layd handes on Jesus, and toke him. And behold, one of them which were with Jesus, stretched out his hand and drewe his swoerd, & stroke a seruant of the hye Priest, & smote of his eare. Then sayde Jesus vnto hym: putte vp thy swoerde into the sheath,

The Sundaie next before Easter.

death, for all they that take the sword, shall perishe with the sword. Thinkest thou that I can not now pray to my father, & he shall geue me, euen now, more then. xii. legions of Angels: But howe then shall the scriptures be fulfilled: For thus muste it be. In that same houre said Iesus to the multitude: ye be come out as it were to a thefe with swordes and stauers, for to take me. I sate daily with you teaching in the temple, and ye toke me not. But al this is done that the scriptures of the prophetes might be fulfilled. Then al the disciples forsoke him & fled. And they toke Iesus & led him to Caiphas the hye priest, where the Scribes and the Elders were assembled. But Peter folowed hymn a farre of vnto the hye priestes palace: & went in, & sate with the seruantes to see the ende. The chiefe priestes & elders & all the counsel, sought false witnes againste Iesus (for to put hym to death) but founde none: yea, when many false witness came, yet found thei none. At the last came two false witness, & sayd: Thys fellowe said: I am able to destroy the temple of God, & to builde it agayne in thre dayes. And the chiefe priest arose, & said vnto him: answerest thou nothing: why do these beare witnes agaynst thee: But Iesus helde his peace. And the chiefe Priest answered & sayd vnto him. I charge thee by the lyving god, that thou tel vs, whether thou be Christ the sone of god. Iesus said vnto hi: thou hast said: Neuertheles I say vnto you: hereafter shall ye see the sonne of man sitting on the ryght hand of power, & coming in the cloudes of the skye. Then the hye Priest rent hys clothes, saying: he hath spokē blasphemie, what nede we of any more wytnesses: Behold, now ye haue heard his blasphemie: what thinke ye: They answered and sayd: he is worthe to dye. Then dyd they spyt in hys face, and buffeted hym with fistes. And other smote hym on the face with the palme of their handes, saying: tell vs thou Christ, who
is

The sūdaie next before Easter.

is he that smote thee: Peter sate without in the court, and a damosell came to hym, sayinge: thou also wast with Iesus of Galile: but he denyed before them all, sayinge: I wote not what thou sayest. When he was gone out into the porche, another wenche sawe hym, & said vnto them that were there: This felow was also with Iesus of Nazareth. And agayne he denied with an othe, saying: I do not know the man. After a while came vnto hym they that stode by, & sayde vnto Peter: surely thou arte even one of them, for thy speache bewrayeth thee. Then began he to curse and to sweare, that he knew not the man. And immediatly the cocke krowe: And Peter remembred the worde of Iesu, which sayd vnto hym: before the cocke krowe, thou shalt deny me thryse: and he went out & wepte bitterly. When the morning was come, all the chiefe Priestes, and Elders of the people helde a counsell agaynste Iesus, to put him to death, & brought him bound, and deliuered hym vnto Poncius Pilate the deputie. Then Judas (which had betrayed him) seyng that he was condemned, repented hym selfe, and brought agayne the. xxx. plates of syluer to the chiefe Priestes & elders, saying: I haue synned, betrayinge the innocente bloude. And they sayd: what is that to vs? See thou to that. And he cast downe the syluer plates in the temple, and departed, and went and hanged hym selfe. And the chiefe Priestes toke the syluer plates, & sayd: It is not lawefull for to put them into the treasure, because it is the pryce of bloude. And they toke counsell, and boughte with the a potters fielde to burie straungers in. wherefore the fielde is called, the fielde of blond, vntyll this daye. Then was fulfilled that whych was spoken by Ieremie the Prophete, saying: and they toke. xxx. silver plates, the pryce of hym that was valued whom they boughte of the chyldren of Israel, and gaue them for the potters fielde, as the Lorde appoynted me. Iesus
stoode

The Sundaie next before Easter.

stoode before the deputie, and the deputie asked hym, saying: Art thou the kyng of the Jewes: Jesus sayed vnto hym: thou sayeste. And when he was accused of the chiefe priestes and elders, he answered nothyng. Then saied Pilate vnto hym: hearest thou not howe many wytnesses they laye agaynste thee: And he answered him to neuer a worde: insomuch that the deputie marueiled greatly. At that feaste, the deputie was wont to deliuer vnto the people a prisoner, whom they woulde desyre. He had then a notable prisoner called Barrabas. Therefore when they were gathered together, Pilate said: whether wyll ye that I geue loce vnto you, Barrabas, or Jesus which is called Chryste: For he knewe that for enuy they had deliuered hym. When he was set down to geue iudgemente, hys wife sent vnto hym, saying: haue thou nothing to doe with that iuste man: For I haue suffered thys daye many thynges in my slepe, because of hym. But the chiefe priestes and elders perswaded the people that they shoulde aske Barrabas, and destroye Jesus. The deputie answered and saied vnto them: whether of the twayne wyll ye that I let loce vnto you: They sayed: Barrabas. Pilate saied vnto them: what shall I dooe then wyth Jesus, whiche is called Christe: They all sayd vnto hym: let him be crucified. The deputie sayd: what euil hath he done: But they cryed more, saying: let him be crucified. When Pilate sawe that he coulde preuaile nothing, but that more busines was made, he toke water and washed hys handes before the people, saying: I am innocent of the bloud of this iust person, see ye. Then answered al the people and sayd: his bloud be on vs and on our children. Then let he Barrabas loce vnto the: and scourged Jesus, and deliuered him to be crucified. Then the souldiers of the deputie tooke Jesus into the common hall, and gathered vnto him al the company: and they stripped him, and put on

D.i. hym

The Sundae next before Easter.

him a purple robe, & platted a croune of thornes, and put it vpon his head, and a reede in his right hande, & bowed the knez before him, & mocked him, saying: haile king of the Jewes: and when they had spit vpon him, they toke the reede and smote him on the head. And after that thei had mocked him, thei toke the robe of him againe, & put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cirene (named Simon) him they compelled to beare his crosse. And thei came vnto the place which is called Golgotha, (that is to say, a place of dead mē's sculles) & gaue him vineger mingled with gal to drinke. And when he had tasted therof, he would not drinke. whē thei had crucified him, thei parted his garmētes, & did cast lottes: that it might be fulfilled whiche was spoken by the prophet: They parted my garmentes among them, and vpon my vesture did thei cast lottes. And they sate and watched him there, and set vp ouer his head the cause of hys death wyrtten. This is Jesus the king of the Jewes. Then wer there.ii. theues crucified with him, one on the right hande, & an other on the lefte. Thei that passed by, reuiled him, wagging their heades, & saying: thou that destroiedst the temple of god, and didst build it in thre dayes, saue thy selfe. If thou be the sōne of god, come down from the crosse. Likewise also the high Priestes mocking him, with the Scribes and elders, said: he saued other, himself he cannot saue. If he be the king of Israel let him now come down frō the crosse, & we wil beleue him. He trusted in god, let him deliuer him now, if he wil haue him, for he said: I am y sōne of god. The theues also which wer crucified with him, cast ysame in his teeth. From the sixt houre was there darkenes ouer al the lād, vntil the ninth houre. And about the ninth houre, Jesus cried with a loud voice, saying, Ely, Ely, lama sabathani: y is to say: my god, my god, why hast thou forsakē me: Some of thē that stode there, when thei heard that,

Mondaye before Easter.

that sayd: This man calleth for Helias. And streight waye one of them ranne and toke a spounge, and whē he had filled it ful of vineger, he put it on a reede, and gaue hym to drynke. Other sayd: let be, let vs see whether Helias wil come and deliuer him. Jesus, when he had cryed agayne wyth a loude voice, yelded vp the gost. And behold, the baile of the temple did rente in two partes, from the top to the botome, & the yearthquake, and the stones rent, and graues did open, & many bodies of saintes, whiche slept, arose and went out of the graues after hys resurrection, and came into the holy citie and appeared vnto many. When the Centurion, and they that were wyth hym watchinge Jesus, saw the yearthquake, and those thinges which happened, they feared greatly, saying: Truly thys was the sonne of God. And many weomen wer there (beholding him a farre of) which folowed Jesus from Galile, ministring vnto hym: Amonge whiche was Mary Magdalene, and Mary the mother of James and Ioses, and the mother of Zebedes chyldren.

Mondaye before Easter

¶ The Epistle.



What is he this that cummeth from Edom, wyth redde colored clothes of Bosra: (whiche is so costlye cloth) & cummeth in so mightely wyth al his strengthe: I am he that teacheth ryghteousnesse, and am of power to helpe. wherfore then is thy clothing red, and thy raymente lyke hys that treadeth in the wyne presse: I haue troden the presse my selfe alone, & of all people there is not one wyth me. Thus wyll I treade downe myne enemies in my wrath, and set my
D. ii. feete

Esai. lxiij

feete vpon them in mine indignacion. And their bloud
shal bespryng my clothes, and so wil I staine al my rai-
mente. For the daye of vengeance is assigned in my
heart, and the yere when my people shall be deliuered
is come. I looked aboute me, and there was no man to
shew me any helpe. I meruelled that no man helde me
vp. Then I helde me by myne own arme, and my fer-
uentnesse sustayned me. And thus wil I treade downe
the people in my wrath, and bath them in my displea-
sure, and vpon the yearth wil I laye theyr strength. I
wil declare the goodnesse of the lord, yea and the praise
of the lorde for all that he hath geuen vs, for the greate
good that he hath done for Israel: which he hath ge-
uen them of hys own fauor, and according to the mul-
titude of his louing kindnesse. For he saied: these no
doubt are my people, and no shrinking children, and so
he was theyr sauour. In theyr troubles he was also
troubled wyth them: and the Angel that went furth
from his presence, deliuered them. Of very loue and
kyndenes that he had vnto the, he redeemed them. He
hath borne them and caried them vp, ever sence the
world began: But after they prouoked hym to wrath
and vexed his holy minde, he was their enemye and
fought againste them himselfe. Yet remembred Israel
the old time of Moses and his people, saying: where
is he that brought them fro the water of the sea, with
them that fed his shepe: where is he that hath geuen
his holy spirite among them: he led them by the right
hand of Moses, with his glorious arme: detiding the
water before them (wherby he gate hymselfe an ever-
lasting name:) he led them in the depe, as an horse is
led in the plaine, that they shoulde not stumble, as a
tame beast goeth in the fielde: and the breath geuen of
god, geueth him rest. Thus (O god) hast thou led thy
people, to make thy self a glorious name withal. Loke
downe then from heauen, and beholde the dwellinge
place

place of thy sanctuary, and thy glozve. Howe is it that thy gelously, thy strength, the multitude of thy mercies, and thy louing kindnes, wil not be intreated of vs: yet art thou our father. For Abraham knoweth vs not, neither is Israel acquaintēd with vs: But thou lord, art our father and redeemer, & thy name is everlasting. O Lorde, wherefore hast thou led vs out of thy way: wherefore haste thou hardened oure heartes, that we feare thee not: Be at one with vs againe for thy seruantes sake, and for the generaciō of thyne heritage. Thy people haue had but a litle of thy Sanctuary in possession: for our enemies haue troden down the holy place. And we were thyne from the beginning, when thou wast not their lord, for they haue not called vpon thy name.

¶ The Gospell.



After two daies was Easter, and the dayes of swete bread. And the hye priestes and the Scribes sought how thei might take him by craft, and put hym to death. But they sayed: not in the feast day, lest any busines arise among the people. And when he was

Mar. xiiii

in Bethany in the house of Simon the Leper, even as he sate at meat, there came a woman hauing an Alabaster boxe of ointment, called Marde, that was pure and costly: and she brake the boxe and powred it vpon hys head. And there were some that wer not contente within themselves, and sayd: what neded this wast of ointmente: for it myght haue bene solde for more then ccc. pence, and haue bene geue vnto the poore. And thei grudged agaynst her. And Jesus saied: let her alone, why trouble ye her: She hath done a good worke on me: for ye haue poore wyth you alwayes, and whensoeuer ye wil ye may doe them good: but me haue ye not

D. iii.

alwaies.

alwayes. She hath done that she coulde, she came aforehande to annoynt my body to the burying. Verely I say vnto you: whersoever this Gospell shalbe preached throughout the whole worlde, thys also that she hath done, shal bee rehearsed in remembraunce of her. And Judas Iscarioth one of the .xii. went away vnto the hye Priestes to betray hym vnto them. When they heard that, they wer glad, & promised that they would geue hym mony. And he sought how he myght conveniently betray hym. And the firste daye of swete bread (whē they offered the Passeouer) his disciples said vnto him: where wilt thou that we go and prepare that thou mayst eate the Passeouer? And he sent furth two of his disciples, and said vnto them: goe ye vnto the citie, and there shall mete you a man bearyng a pitcher of water, folowe him. And whithersoever he goeth in, say ye vnto the good mā of the house, the maister saith: where is the geaste chamber, where I shal eate the Passeouer with my disciples? And he wil shewe you a great parlor, paved and prepared: there make ready for vs. And his disciples wente furth, and came into the citie, and founde as he had sayed vnto them: and they made ready the Passeouer. And when it was now euentide, he came with the .xii. And as they sate at borde & dyd eate, Jesus sayd: verely I say vnto you, one of you (that eateth with me) shal betraye me. And they begā to be sorry, and to saye to him one by one: is it I? and another sayd: is it I? he answered, and sayed vnto them: it is one of the .xii. even he that dippeth with me in the platter. The sonne of man truely goeth, as it is writen of him, but woe to that man by whom the sonne of man is betrayed: Good were it for that man, if he had neuer been borne. And as they did eate, Jesus tooke bread, and when he had geuen thankes, he brake it, and gaue to them, and sayed: Take, eate, thys is my body. And he tooke the cuppe, and when he had
geuen

geuen thankes, he toke it to them, and thei al dranke of it. And he said vnto the: This is my bloud of the new testament, which is shed for many. Verely I saie vnto you: I wil drinke no more of the fruite of the vine, vntil that daye that I drinke it new in the kyngdome of god. And when they had said grace, they went oute to the mounte Olivete. And Iesus sayeth vnto them: all ye shalbe offended because of me this nyghte. For it is writtē: I wil smite the shepeheard, and the shepe shal be scatered: but after that I am risē againe, I wil goe into Galile before you. Peter said vnto him: & though al men be offended, yet wil not I. And Iesus saith vnto hym: verely, I saie vnto thee, that this day, even in this nyghte, beefore the cocke krowe twice thou shalte deny me three times. But he spake more vehemently: no, if I shoulde die with thee, I will not denye thee: Likewise also said they al. And they came into a place whiche was named Gethsemany, and he saied to his disciples: sit ye here while I goe asyde and praye. And he taketh with him Peter, and James, and John, and began to ware abashed and to be in an agony, and said vnto them. My soule is heauy, even vnto the deathe: tary ye here & watch. And he went furth a litle and fel down flat on the grounde, & prayed, that if it were possible, the houre might passe from him. And he sayed: Abba father, al thinges are possible vnto thee, take away this cup from me: neuerthelesse, not as I wyl, but that thou wilt be doone. And he came and founde the slepyng, & sayth to Peter: Simon, slepeste thou: Coudest not thou watch one houre: watch ye and pray, lest ye enter into temptation: the spirite truly is ready, but the fleshe is weake. And agayne he wente asyde and prayed, and spake the same wordes. And he returned & founde them aslepe agayne, for they eyes were heauy, neyther wist they what to answer hym. And he came the thirde tyme and saied vnto them: slepe hencefurth

and take youre ease, it is inoughe. The houre is come: beholde, the sonne of man is betrayed into the handes of synners: Kysse vp, let vs goe: Loe, he that betrayeth me is at hande. And immediatly whyle he yet spake, cummeth Judas (which was one of the .xii.) and with hym a greate nounder of people with sweordes and staves, from the hie priestes, and Scribes, and Elders. And he that betrayed hym, had geuen them a general token, saying: whosoever I doe kysse, the same is he: take and leade hym away warely. And asone as he was come, he goeth strayght way to him, and sayeth vnto hym: Maister, Maister, and kissed hym: and they layed theyr handes on hym, and toke hym. And one of them that stode by, drewe out a sweorde, and smote a seruant of the hie priestes, and cutte of his eare. And Jesus answered, and sayed, vnto them: ye bee come oute as vnto a thefe with sweordes and staves, for to take me: I was dayely with you in the temple teaching, and ye tooke me not: but these thynges come to passe that the Scripture shoulde bee fulfilled. And they alforsoke hym and ranne away: And there folowed him a certaine younge man clothed in linnen vpon the bare, and the younge men caughte hym, and he lefte his linnen garmente and fled from them naked. And they led Jesus awaye to the hyghe prieste of all, and with him came al the hie priestes, and the Elders, & the Scribes. And Peter folowed him a greate waye of (euē til he was come into the palace of the hie priest) and he sate with the seruantes, and warmed himself at the fyer. And the hie priestes and all the counsell soughte for witnesse agaynst Jesu to put him to death, and founde none: for many bare false witnes agaynst hym, but theyr wytnesses agreed not together. And there arose certaine and brought false witnesse against hym saying: we heard hym saye: I wyll destroye thys temple that is made with handes, and within three dayes

Monday before Easter.

dayes I wyl bulde an other made withoute handes. But yet they: witnesles agreed not together. And the hye pryeste stode vp amonge them, and asked Iesus, saying: answerest thou nothyng: how is it that these beare witnesse agaynste thee: But he helde his peace, and answered nothyng. Agayne the hye pryeste asked hym, and sayed vnto hym: art thou Christ the sonne of the blessed: And Iesus sayed: I am. And ye shall see the sonne of man sitting on the ryght hande of power, and coming in the cloudes of heauen. Then the hye pryeste rente his clothes, and sayed: what nede we any further of witnesles: ye haue heard blasphemye, what thinke ye: And they al condemned him to bee worthy of death. And some began to spit at hym, and to couer hys face, and to beate him with fistes, and to say vnto hym: A reade, and the seruantes buffeted hym on the face. And as Peter was beneth in the palace, there came one of the wenches of the hiest pryeste, and when she sawe Peter warming hymselfe, she loked on hym, and said: wast not thou also with Iesus of Nazareth: And he denied, saying: I know hym not, neither wote I what thou sayest. And he went out into the porche, and the cocke krew. And a damosell (when she sawe hym) began againe to saye to them that stode by: this is one of them. And he denied it again. And anone after they that stode by, sayed agayne vnto Peter: surely thou arte one of them, for thou arte of Galile, and thy speche agreeth thereto. But he began to curse and to sweare, saying: I knowe not thys man of whom ye speake. And agayne the cocke krew: and Peter remembred the worde that Iesus had sayed vnto hym: before the cocke crowe twice, thou shalt deny me thre tymes. And he began to wepe.

Tuesdaye

Tuesdate before Easter.

The Epistle.

Esai. l.



The lord God hath opened myne eare, therefore can I not say nay, neyther withdraw my selfe: but I offer my backe vnto the smiters, and my chekes to the nippers. I turne not my face from Shame & spitting, and the lord god shal helpe me: Therefore shal I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shal not come to confusion. He is at hande that iustifieth me, who wil then goe to lawe with me: Let vs stande one agaynst another: if there be any that wyll reason with me, lette hym come here forth to me. Beholde, the lord God standeth by me, what is he then that can condemne me: loe, they shal be like as an olde cloth, the moth shal eate them vp. Therefore, whoso feareth the Lord among you, let him heare the voyce of his seruaunte. Whoso walketh in darkenes, and no light shineth vpon him, let hym put hys trust in the name of the lord, and holde hym vp by hys god: but take hede, ye al kinde a fyre of the wrath of god and steare vp the coales: walke on in the glystryng of your owne fyre, and in the coales that ye haue kyndled. Thys cummeth vnto you from my hande, namely that ye shal slepe in sorowe.

The Gospell.

Mark. xv



And anon in the dawninge, the hie priestes helde a counsell with the Elders and the Scribes, and the whole congregacion, and bounde Iesus and led him awaye, and deliuered him to Pilate. And Pilate asked him: art thou
the

Tuesdaie before Easter.

the kyng of the Jewes: and he answered and sayed to him: thou saist it. And the hye priestes accused him of many thynges. So Pilate asked hym agayne, saying: answerest thou nothyng? Behold how many thinges they laye to thy charge. Jesus answered yet nothyng, so that Pilate merueilled. At that feast Pilate dyd deliuer vnto them a prieler, whomsoever they woulde desyre. And there was one that was named Barabass, which lay bounde with them that made insurrection: he had comitted murther. And the people called vnto hym, & began to desyre hym, that he woulde dooe accordyng as he had euer done vnto them. Pilate answered them, saying: wyl ye that I let looce vnto you the kyng of the Jewes: for he knew that the hye priestes had deliuered him of enuye. But the hye priestes moued the people that he should rather delyuer Barabass vnto them. Pilate answered agayne, and sayed vnto the: what wil ye that I then doe vnto him, whō ye cal the kyng of the Jewes? And they cryed agayne, crucifie him. Pilate said vnto them: what euil hath he done? And they cried the more feruently, crucifye him. And so Pilate willing to content the people, let looce Barabass vnto them, & deliuered vp Jesus (when he had scourged hym) for to be crucified. And the souldiours led him away into the comon hall, and called together the whole multitude, and thei clothed him with purple, and thei platted a crowne of thornes, and crowned hym withal, and began to salute hym: Haile kyng of the Jewes. And they smote him on the head with a reede, and did spit vpon hym, and bowed their knees & worshipped hym. And when they had mocked hym, they toke the purple of hym, and put hys own clothes on him, and ledde hym oute to crucifie hym. And they compelled one that passed by called Symon of Syrene (the father of Alexander and Rufus) whiche came oute of the fielde, to beare hys crosse. And they brought

wednesdaie before Easter:

brought hym to a place named Golgotha (whiche if a man interprete, is the place of dead mens sculles:) and they gaue hym to drynke, wyne mingled with mirrhe, but he receiued it not. And whē thei had crucified him: they parted his garmentes, castyng lottes vpon them what euery man should take. And it was aboute the thyrde houre, and they crucified hym. And the title of hys cause was written. The kyng of the Jewes. And they crucified with hym two theues: the one on hys ryght hand, and the other on hys lefte. And the scripture was fulfilled, which saith: he was couēted among the wycked. And they that wente by, rayled on hym, wagging their heades, and saying: A wretche, thou that destroyest the temple, and buildeste it agayne in thre dayes: saue thy selfe and come down from the crosse. Lykewyle also mocked hym the hye priestes among themselves with the Scribes, and sayed: he saued other men, himselfe he cannot saue. Let Christ the king of Israel descende now from the crosse, that we maye see and beleue. And they that wer crucified with hym, checked hym also. And when the sixt houre was come, darkenes arose ouer al the earth, vntill the ninth houre. And at the ninth houre Jesus cried with a loud voice, saying: Eloy, Eloy, lama labathany: which is (yf one interprete it) my god, my god, why hast thou forsakē me: And some of them that stode by, whē thei heard that, sayd: behold, he calleth for helias. And one ranne and filled a sponge ful of vineger, and put it on a reede, & gaue him to drinke, saying: let him alone, let vs see whether helias wil come & take him down. But Jesus cried with a loud voice, and gaue vp the gost. And the baile of the temple rent in.ii. peces, from the top to the bottom. And whē the Centurio (which stode before him) sawe that he so cried, & gaue vp the gost, he saied: truly this man was the sonne of god. There wer also women a good way of, beholding him: among whom
was

wednesdaie before Easter.

was Mary Magdalene, & Mary the mother of James the litle, and of Ioses, and Mary Salome (which also whē he was in Galile had folowed him, and ministred vnto him) and many other women, whychē came bp with him to Ierusalem. And now when the euen was come (because it was the day of preparing that goeth before the Sabboth) Ioseph of the citie of Aramathia a noble counsaillour, which also toke for the kingdom of God, came and went in boldely vnto Pilate, and begged of him the body of Iesu. And Pilate merueiled that he was already dead, and called vnto him the Centurio, and asked of him, whether he had been any while dead. And when he knew the trueth of the Centurion, he gaue the body to Ioseph. And he bought a linnen cloth, and toke him down, and wrapped him in the linnen cloth, and laied him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Ioses beheld where he was layde.

Wednesdaie before Easter.

¶ The Epistle.



Whereas is a testament, there must also (of necessitie) be the death of him that maketh the testament. For the testament taketh authoritie when mē are dead: for it is yet of no value, as long as he that maketh the testamēt is a-

Hebr. ix.

liue: for which cause also, neyther the firste testamente was ordayned withoute blood. For when Moses had declared all the commaundemente to all the people, accordynge to the law, he toke the blood of calves, and of Goates, with water and purple wolfe, and ylope, and sprynckled bothe the booke and all the people,

wednesdaie before Easter.

people, saying: this is the bloud of the testamēt, which God hath appointed vnto you. Moreover he sprinkled the tabernacle with bloud also, & al the ministring vessels. And almost al thinges are by the law, purged with bloud, and without shedding of bloud is no remission. It is nede then, that the similitudes of heauenly thynges be purified with suche thynges: but that the heauenly thynges themselves, be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with hādes (which are similitudes of true thynges) but is entred into verry heauen, for to appeare nowe in the sight of god for vs: not to offer hymselfe often, as the hye priest entreth into the holy place euery yere with straunge bloud: for thē must he haue often suffred sence the world began. But nowe in the ende of the worlde hath he appeared once, to put synne to flighte by the offering vp of himself. And as it is appointed vnto al men that they shal once dye, and then cometh the iudgemente: Euen so Chyste was once offered to take awaye the synnes of many, and vnto them that looke for him, shall he appeare agayne wythout synne, vnto saluacion.

¶ The Gospel.

Luk. xxii



he feast of swete bread Drewe
nie, which is called Easter, and
the hye priestes and Scrybes
soughte how they myghte kyl
hym, for they feared the people.
Thē entred Satā into Judas,
whose surname was Iscariot,
(whiche was of the numbre of
the. xii) and he wente his waye
and commoned with the hye priestes and officers, how
he myght betraye him vnto them. And they wer glad,
and promysed to geue hym money. And he consented,
and soughte oportunitie to betraye hym vnto them,
when

wednesdaie before Easter.

when the people were away. Then came the daye of
swete bread, when of necessitie the passeouer muste bee
offred. And he sente Peter and John, saying: goe and
prepare vs the passeouer, that we may eate. Thei said
vnto him: where wylte thou that we prepare? And he
saied vnto them: beholde, when ye enter into the citie,
there shal a man mete you bearing a pitcher of water:
him folow into the same house that he entreteth in, and
ye shal say vnto the good mā of the house: the maister
sayeth vnto thee: where is the geast chambze where I
shal eate the passeouer with my disciples? And he shal
shewe you a great parlour paved: there make readye.
And they went and founde as he had sayd vnto them,
& they made ready the passeouer. And when the houre
was come, he sate downe, and the. xii. Apostles with
him. And he sayed vnto them: I haue inwardly desy-
red to eate this passeouer with you, before that I suf-
fer. For I saye vnto you: hencefurth will I not eate of
it any more, vntill it be fulfilled in the kingdom of god.
And he toke the cup, and gaue thanks, & sayd: Take
thys, and deuide it among you. For I saye vnto you:
I wyl not drynke of the fruite of this vine, vntill the
kyngedome of God come. And he toke bread, and whē
he had geuen thanks, he brake it, and gaue vnto the,
saying: This is my body, which is geue for you: This
doe in the remembraunce of me. Lykewyle also when
he had supped, he toke the cuppe, saying: This cuppe
is the newe testamente in my bloud, whiche is shed
for you. Yet beholde, the hande of hym that betraeth
me, is wyth me on the table. And truely the sonne of
manne goeth as it is appoynted, but woe vnto that
manne, by whom he is betrayed. And they beganne to
enquire amonge themselves, whiche of them it was
that shoulde dooe it. And there was a strife a-
monge them, whiche of them shoulde seeme to bee
the greatest. And he sayed vnto them: the kynges of
nations

wednesdaie before Easter:

nacions reigne ouer them, and they that haue authoritie vpon them, are called gracious: but ye shall not so be. But he that is greatest amonge you, shall bee as the yonger, and he that is chiefe, shall be as he that doeth minister. For whether is greater he that sitteth at meate, or he that serueth: Is it not he that sitteth at meate: But I am among you, as he that ministrereth. Ye are they which haue bydden with me in my temptations. And I appoynt vnto you a kyngdom, as my father hath appoynted to me, that ye maye eate and drynke at my table in my kyngdom, and sit on seates, iudgeyng the. xii. trybes of Israel. And the Lord said: Simon, Simon, behold, Sathan hath desired to sitte you, as it were wheate: But I haue prayed for thee, that thy faith faile not. And whē thou art conuerted, strength thy brethren. And he said vnto hym: Lorde, I am ready to goe with thee into prison, and to death. And he said: I tel thee Peter, the Cocke shall not crowe thys daye, tyl thou haue denied thise that thou knoweste me. And he sayed vnto them: when I sente you wythoute wallet, and scrip, and shoes, lacked ye any thyng: And they sayd, no. Then sayed he vnto them: but now he that hath a wallet, let hym take it vp, and lyke wyse his scrip. And he that hath no sword, lette hym sell hys coate and bye one. For I saye vnto you, that yet thesame which is writte, must be perfourmed in me: euen among the wicked was he reputed: For those thynges which are written of me haue an ende. And they sayed: Lorde, beholde, here are. ii. swordes: and he said vnto them: it is ynough. And he came out, and went (as he was wont) to Mounte Oliuete. And the disciples folowed hym. And when he came to the place, he sayd vnto them: praye, lest ye fall into temptation. And he gate himselfe frō them about a stones cast, and kneeled down and prayed, saying: Father, if thou wilt, remoue this cup frō me: Neuerthelesse, not
my

my will, but thine be fulfilled. And there appeared an Angel vnto hym from heauen, comfortinge hym. And he was in an agonye and prayed the longer: and his sweat was lyke droppes of bloud, tricklyng down to the ground. And when he arose from prayer, & was come to hys Disciples, he found them slepyng for heauynesse, and he sayde vnto them: why slepe ye? Rise and praye, lest ye fall into temptation. Whyle he yet spake, beholde, there came a companye, & he that was called Judas, one of the twelue, went before them, and preased nye vnto Jesus, to kysse hym. But Jesus sayde vnto hym: Judas, betrayeste thou the sonne of man wyth a kysse? When they whyche were aboute hym sawe what woulde folowe, they sayd vnto hym: Lorde, shall we smyte wyth the sweorde? And one of them smote a seruaunte of the hye Priestes, and stroke of hys ryghte eare. Jesus answered and sayde: suffer ye thus farre forth. And when he touched his eare, he healed hym. The Jesus said vnto the hye priestes, and rulers of the temple, and the elders, whyche were come to hym: Ye be come oute as vnto a thefe, wyth sweordes and stauers. When I was dayly wyth you in the Temple, ye stretched forth no handes agaynste me: but thys is even youre very houre, and the power of darkenesse. Then tooke they hym and led hym, and broughte hym to the hye Priestes house. But Peter folowed a farre of: And when they had kyndled a fyre in the myddes of the palace, and were sette downe together, Peter also sate downe among them. But when one of the wenches behelde hym, as he sate by the fyre (and looked vpon hym) she sayde: thys same felowe was also wyth hym. And he denyed hym, sayinge: woman, I knowe hym not. And after a lyttle whyle, another sawe hym, and sayde, thou arte also of them. And Peter sayde: man, I am not. And aboute the space of an houre after, another affirmed, sayinge:

E.i.

verely,

wednesdaie before Easter.

berely, this felow was with him also, for he is of Galile. And Peter sayde: man, I wote not what thou sayest. And immediatly whyle he yet spake, the Cocke krowe. And the Lord turned backe and looked vpon Peter. And Peter remembred the worde of the Lord, howe he had sayd vnto hym: before the Cocke krowe, thou shalt denye me thryse: and Peter wente oute and wepte bytterly. And the men that toke Iesus mocked hym, and smote hym: and when they had blyndfolded hym, they stroke hym on the face, & asked hym, saying: Acreade, who is he that smote thee? And many other thynges despytefully sayde they agaynste hym. And as soone as it was dawe, the Elders of the people, and the hye Priestes and Scribes, came together, and led hym into theyr counsell, saying: Art thou very Christ: tell vs. And he sayde vnto them: yf I tell you, ye wyl not beleue me: and yf I aske you, you wyl not answer, nor let me goe: hereafter shall the sonne of man syt on the ryght hand of the power of God. Then sayd they all: Art thou then the sonne of God: he sayde: Ye saye that I am. And they sayde: what nede we of any further wytnesse? For we oure selues haue heard of hys owne mouth.

Thursdaie before Easter.

The Epistle.



Ihs I warne you of, & commend not, that ye come not together after a better maner, but after a worse. For firste of al, when ye come together in the congregatiō, I heare that there is discention amonge you, and I partely beleue it. For there muste bee
lectes

sectes among you, that they which are perfect among you, may be knownen. When ye come together therfore into one place, the Lordes supper can not be eaten, for euery mā begineth afore to eat his own supper. And one is hungry, and another is drunken. Haue ye not houses to eat and drinke in: despyle ye the congregation of God, and shame them that haue not: what shal I saye vnto you: shal I prayse you: In thys I prayse you not. That whych I deliuered vnto you, I receyued of the Lorde. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when he had geuen thanks, he brake it, and sayde: Take ye and eate, thys is my bodye, whiche is broken for you. Thys doe ye in the remembraunce of me. After the same maner also, he toke the cuppe when supper was done, sayinge: thys cup is the newe Testament in my bloud. Thys doe, as ofte as ye drinke it, in remēbraūce of me. For as often as ye shall eate thys bread, and drynke of thys cuppe, ye shal shewe the Lordes death tyll he come. wherefore, whosoener shall eate of thys bread, and drynke of thys cuppe of the Lorde vnworthely, shalbe guiltie of the body and bloud of the Lord. But lette a man examine hym self, and so let him eate of the bread, and drynke of the cup. For he that eateth and drynketh vnworthely, eateth and drinketh hys owne damnation, because he maketh no difference of the Lordes body. For this cause many are weake and sycke among you, and many slepe. For yf we had iudged oure selves: we shoulde not haue bene iudged. But when we are iudged of the Lorde, we are chastened, that we shoulde not be damned with the world. wherefore my brethren, when ye come together to eate, tarpe one for another. Yf any man hongre, let hym eate at home, that ye come not together vnto condemnation. Other thynges wyll I set in orde when I come.

Lu.xxiii



The whole multytude of them arose, and led him vnto Pilate. And they began to accuse hym, sayinge: we founde this felo we peruerting the people, and forbidding to paye tribute to Cesar: saying, that he is Christe a Kyng. And Pilate apposed him, sayinge: art thou the king of the Jewes: he answered hym and sayd: thou sayest it. The sayd Pilate to the hye priestes and to the people: I fynde no faulte in thys man. And they were the more fierce, sayinge: he moueth the people, teachinge throughout al Iury, and began at Galile, even to thys place. whē Pilate hearde mencion of Galile, he asked whether the man were of Galile. And as soone as he knew that he belōged vnto Herodes iurisdiction, he sent hym to Herode, which was also at Jerusalem at that tyme. And when Herode saw Iesus, he was exceding glad, for he was desyrus to see hym of a longe season, because he had hearde manye thynges of hym, and he trusted to haue sene some myracles done by hym. The he questioned wyth hym many wordes. But he answered hym nothyng. The hye Priestes and Scribes stode forth and accused hym strayghtly. And Herode wyth hys men of warre, despyled hym. And when he had mocked hym, he arayed hym in whyte clothing, & sente hym agayne to Pilate. And the same daye Pilate and Herode were made frendes together. For before they were at variaunce. And Pilate called together the hye Priestes, and the rulers, and the people, & sayed vnto them: ye haue brought thys man vnto me, as one that peruerteth the people: and beholde, I examine hym before you, and fynde no faute in thys mā
of

of those thinges wherEOF ye accuse him, no no: yet he rode: For I sent you vnto him, & loe, nothinge worthy of death is done vnto him: I wyl therfore chastē him, and let him looce. For of necessitie he must haue let one looce to them at that feast. And all the people cried at once, saying: away with him, & deliuer vs Barrabas: (which for a certayne insurrection made in the citie, & for a murther, was cast into prielson.) Pilate spake agayne vnto them, willing to let Iesus looce: But they cryed, sayinge: crucifie him, crucifie him. He sayde vnto them the thyrde tyme: what euyl hath he done: I fynd no cause of death in hym: I wyl therfore chastē hym, and let him goe. And they cried with loude voyces, requyring that he myght be crucified. And the voyces of them and of the hye priestes preuailed. And Pilate gaue sentence that it shoulde be as they requyred, & he let looce vnto them him, that (for insurrection & murther) was cast into prielson, whom they had desyred: & he deliuered to the Iesus, to doe wyth hym what they would. And as they led hym awaye, they caughte one Symon of Cyren coming out of the fielde: and on him layde they the crosse, that he myght beare it after Iesus. And there folowed him a greate company of people, and of women, whyche bewayled and lamented hym. But Iesus turned backe vnto them, and sayde: ye daughters of Ierusalem, wepe not for me: but wepe for youre selues, and for youre chyldren. For beholde, the dayes wyl come, in the whiche they shall saye: happye are the baren, and the wombes that neuer bare, and the pappes whiche neuer gaue sucke. Then shall they begynne to saye to the Mountaynes, fall on vs: and to the hylles, couer vs. For yf they dooe thys in a greene tree, what shall be done in the drye: And there were two euyl doers ledde wyth hym to be slayne. And after that they were come to the place (which is called Caluarie) there they crucified hym &

E.iii. the

the euyl doers, one on the ryght hande, and the other on the lefte. Then sayde Iesus: father forgeue them, for they wote not what they doe. And they parted hys raymente, and caste lottes. And the people stode and behelde. And the rulers mocked hym wyth them, sayinge: he saued other menne, lette hym saue hym selfe yf he be very Christe the cholen of God. The souldiers also mocked hym, and came and offred hym bynegre, and sayde: yf thou bee the Kyng of Iewes, saue thy selfe. And a superscripcion was writte ouer him, with letters of Greke, and Latin, and hebrue: Thys is the Kyng of the Iewes. And one of the euyl doers, which were hanged, rayled on him, saying: Yf thou be Christ, saue thy selfe and vs. But the other answered and rebuked hym, saying: fearest thou not God, seynge thou arte in the same damnation: we are righteouslye punished, for we receyue accordynge to oure dedes: but thys man hath done nothyng amysse. And he sayde vnto Iesus: Lorde, remembre me when thou comest into thy Kyngdome. And Iesus sayde vnto hym: verely I save vnto thee: to daye shalt thou be wyth me in Paradysse. And it was aboute the syxte houre: and there was a darkenesse ouer all the earth, vntyll the nynthe houre, and the Sunne was darkened. And the vayle of the Temple dyd rente, even throughe the myddes. And when Iesus had cryed wyth a loude voyce, he sayde: Father, into thy handes I commende my spyrte. And when he thus had sayde, he gaue vp the ghozte. When the Centurion sawe what hadde happened, he glorified God, sayinge: verely thys was a ryghteous man. And all the people that came together to that syghte, and sawe the thynges whych had happened, smote theyr brestes and returned. And all his acquayntaunce, and the women that folowed him from Galile, stode a farre of beholding these thynges. And beholde, there was a manne named Joseph, a counsaylor

On good Frydaie.

counsaylor, and he was a good man & a iust, the same had not consented to the counsaile and dede of them, which was of Aramathia, a citie of the Jewes, which same also wayteth for the kyngdom of God: he wente vnto Pilate and begged the body of Jesus, and toke it downe, and wrapped it in a linnen cloth, & layd it in a sepulchre that was hewen in stone, wherein neuer mā before had bene layde. And that daye was the preparing of the Sabboth, and the Sabboth drew on. The women that folowed after, which had come with him from Galile, beheld the Sepulchre, and how his body was layde. And they returned, and prepared swete Ours and oyntmentes: But rested on the Sabbothe daye, according to the commaundemente.

On good Frydaie.

The Collectes.



Almyghtye God, we beseeche thee graciouslye to beholde thys thy famely: for the which our Lorde Jesus Christe was contented to bee betrayed, & geuen vp into the handes of wycked men, and to suffre death vpon the crosse: who lyueth and reygnech. &c.



Almighty & euerlasting God, by whose spirite the whole body of the church is gouerned & sanctified: receyue our supplications and prayers, which we offre before thee for all estates of men in thy holy congregatiō, that euery membre of the same, in hys vocation & ministerie, may truely and godly serue thee: through our Lorde Jesus Christe.

℟. iiii.

Mercy.

On good frydaie.



Merciful God, who haste made al men, & hatest nothing that thou hast made, nor wouldeste the death of a synner, but rather that he should be converted & lyue: haue mercy vpon al Jewes, Turkes, Infidels, & heretikes, & take from them al ignorance, hardnes of heart, & contempt of thy word: And so fetche them home, blessed Lorde, to thy flocke, that they may be saued among the remnant of the true Israelites, & be made one folde, vnder one shepheard, Jesus Christ our Lord: who lyueth and reygne. &c.

The Epistle.

Hebre, x



The law (which hath but a shadowe of good thinges to come, & not the very fashiō of thinges them selues) canne neuer wyth those sacrifices which they offere yere by yere continually, make the comyners therunto perfite. For woulde not then those sacrifices haue ceased to haue bene offered, because that the offerers once purged, should haue had nomore conscience of synnes? Neuerthelesse, in those sacrifices is there mencion made of synnes every yere. For the bloud of Oxen & Goates cannot take away synnes. wherefore, when he cometh into the worlde, he sayeth: Sacrifice & offeringe thou wouldest not haue, but a body hast thou ordained me. Burntofferinges also for sinne hast thou not allowed. Then sayde I: loe, I am here. In the beginning of the booke it is wytten of me, that I should doe thy wyll, O God. Aboue, when he sayeth: Sacrifice & offering, and burnte sacrifices, & synne offeringes thou wouldest not haue, nether haste thou allowed them (which
yet

yet are offered by the lawe) then sayde he : loe, I am here to doe thy wyll, O God: he taketh awaye the first to establishe the latter, by the which wyl, we are made holy: euen by the offeringe of the body of Iesu Christe once for all. And euerye Priest is ready dayely mynistringe and offeringe often tymes one maner of Oblacion, whiche can neuer take away synnes. But thys man, after he hath offered one Sacryfycce for synnes, is set downe for euer on the ryghte hande of God, and from hencefoorth taryeth tyll hys foes be made hys footestoolle. For wyth one offering hath he made perfecte for euer, them that are sanctified. The holy ghost hymselfe also beareth vs recorde, euen when he tolde befoze: This is the testamente that I wyl make vnto them: After those dayes (sayeth the Lorde) I wyl put my lawes in theyr heartes, and in theyr myndes wyl I wyte them, and theyr synnes and iniquities wyl I remeinbre no more. And where remysyon of these thinges is, there is nomore offering for synnes. Seing therefore brethren, that by the meanes of the bloud of Iesu, we haue lybertie to entre into the holye place, by the newe and lyuinge waye, whych he hath prepared for vs, through the bayle (that is to say, by his fleshe:) And seing also that we haue an hye Priest whych is ruler ouer the house of God, let vs drawe nye wyth a true hearte in a sure fayth, sprinkeled in oure heartes from an euyl conscience, and wasshed in oure bodyes wyth pure water: Let vs kepe the profession of oure hope, wythout waueringe (for he is faythful that promysed) and let vs consydre one another, to the intente that we may prouoke vnto loue, and to good workes, not forsakynge the felowshyp that we haue amonge oure selues, as the maner of some is: but let vs exhorde one another, and that so much the more, because ye see that the daye draweth nye.

Ioh, xviii



Then Jesus had spoken these wordes, he went forth with his disciples ouer the broke Cedron, where was a garden, into the whiche he then entred wyth hys disciples. Judas whiche also betrayed hym, knewe the place: for Jesus oftymes resorted thither wyth his disciples. Judas then after he had receyued a bonde of men (& mynisters of the hye priestes & phariseis) came thither wyth Lanterns, & fyrebrandes, & weapōs. And Jesus knowing al thinges that shoulde come on him, went forth, and sayde vnto them: whom seke ye? They answered him: Jesus of Nazareth. Jesus sayde vnto them: I am he. Judas also whiche betrayed him, stode with thē. As sone then as he had said vnto them: I am he, they went backward, and fel to the ground. Then asked he them againe: whō seke ye? They sayde: Jesus of Nazareth. Jesus answered: I haue tolde you that I am he. Yf ye seke me therfore, let these goe theyr waye, that the sayinge myght be fulfilled whych he spake. Of thē which thou gauest me, haue I not losse one. Then Simon Peter hauinge a swoerd, drewe it, and smote the hye priestes seruaunt, and cut of hys right eare. The seruautes name was Malchus. Therfore sayeth Jesus vnto Peter, put bp thy swoerd into the sheath: shall I not drynke of the cuppe whych my father hath geuen me? Then the company and the captayne, & the mynisters of the Jewes tooke Jesus and bounde hym, and ledde hym awaye to Annas fyrst: for he was father in law to Cayphas, which was the hye prieste the same yere. Cayphas was he that gaue counsell to the Jewes, that it was expediente that one man shoulde dye for the people. And Symon Peter folowed Jesus, and so dyd another

ther Disciple : that Disciple was knowen to the hye
Prieste, and wente in wyth Iesus vnto the palace of
the hye Prieste. But Peter stode at the doore wyth-
oute. Then wente oute that other Disciple (whiche
was knowen to the hye Prieste) and spake to the da-
mosell that kepte the doore , and broughte in Peter.
Then sayde the damosell that kepte the doore vnto
Peter: Arte not thou also one of thys mannes Disci-
ples: he sayde: I am not. The seruautes and mini-
sters stode there , whiche had made a fyre of coales:
for it was colde, and they warmed them selues. Peter
also stode among them & warmed hym self. The hye
Prieste then asked Iesus of hys Disciples, and of his
doctryne. Iesus answered hym: I spake openlye in
the worlde: I euer taughte in the Synagoge, and in
the Temple whither al the Jewes haue resorted, and
in secrete haue I sayde nothyng. why askest thou
me: Aske them whiche heard me, what I sayde vnto
them. Beholde, they can tell what I sayde. when he
had thus spoken, one of the ministers, which stode by,
smote Iesus on the face, sayinge: Answerest thou the
hye Prieste so: Iesus answered hym: Yf I haue euyl
spoken, beare wytnesse of the euyl: But yf I haue wel
spoken, why smytest thou me: And Annas sente hym
bounde vnto Cayphas the hye Prieste. Symon Peter
stode and warmed him selfe. The said they vnto him:
Art not thou also one of his disciples: he denyed it, &
sayde: I am not. One of the seruautes of the hye
priestes (his colin, whose eare Peter smote of) said vn-
to him: dyd not I see thee in the gardē wyth him: Pe-
ter therfore denyed agayn: and immediatly the Cocke
kewe. Then ledde they Iesus from Caiphas into the
hall of iudgement. It was in the morning, & they them-
selves wente not into the Iudgemente hall, lest they
should be defyled, but that they myght eate the passe-
ouer. Pylate then wente out to them, and sayde: what
accusation

accusation brynge you agaynste thys man: They answered and sayde vnto hym: Yf he were not an euyl doer, we woulde not haue delyuered hym vnto thee. Then sayde Pylate vnto them: take ye him and iudge hym after youre owne lawe. The Jewes therefore sayde vnto hym: It is not lawefull for vs to put anye manne to death: that the woordes of Iesus myght be fulfilled, whiche he spake, signifying what death he shoulde dye. Then Pylate entred into the Judgement hall agayne, and called Iesus, and sayde vnto hym: Arte thou the Kyng of the Jewes: Iesus answered: sayeste thou that of thy selfe, or dyd other tell it thee of me: Pylate answered: Am I a Jewe: Thyne owne nacion, and hye Priestes haue deliuered thee vnto me: what haste thou done: Iesus answered: my kyngdome is not of thys worlde: yf my Kyngdome were of this worlde, then woulde my ministers surely fight, that I shoulde not be delyuered to the Jewes: but nowe is my Kyngdome not from hence. Pylate therefore sayde vnto hym: Arte thou a kyng then: Iesus answered: thou sayest that I am a kyng. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare wytnesse vnto the trueth. And all that are of the trueth, heare my voyce. Pylate sayde vnto hym: what thinge is trueth: And when he had sayd this, he wente out agayne vnto the Jewes, and sayth vnto them: I fynde in him no cause at all. Ye haue a custome that I shoulde delyuer you one looce at Easter: wyl ye that I looce vnto you the kyng of the Jewes: Then cryed they all agayne, saying: Not him, but Barrabas: the same Barrabas was a murtherer. Then Pylate toke Iesus therfore, & scourged him. And the souldiers wounde a crowne of thornes, & put it on hys head. And they dyd on hym a purple garmente, & came vnto him & sayd: haile kyng of the Jewes: and they smote hym on the face. Pylate went

Ioh. xix.

wente forth agayne, and sayde vnto them: beholde,
I brynge hym forth to you, that ye may knowe that
I fynde no faulte in hym. Then came Iesus forth,
wearinge a crowne of thorne, and a robe of purple.
And he sayth vnto them: behold the man. when the
prieistes therefore sawe hym, they cryed, Crucifie him,
Crucifye hym. Pilate sayeth vnto them: take ye hym
and crucifye hym, for I fynde no cause in hym. The
Jewes answered hym: we haue a lawe, and by oure
lawe he oughte to dye, because he made hym selfe the
sonne of God. when Pilate hearde that sayinge: he
was the more afrayde, and wente agayne into the
Judgement hall, and sayeth vnto Iesus: whence arte
thou? But Iesus gaue hym none answer. Then
sayde Pilate vnto hym: Speakest thou not vnto me:
knoweste thou not that I haue power to crucify thee,
and haue power to looe thee? Iesus answered:
Thou couldeste haue no power at all agaynste me,
excepte it were geuen thee from aboue: Therefore he
that delyuered me vnto thee, hath the more synne:
And from thenceforth soughte Pilate meanes to
looe hym: but the Jewes cryed, sayinge: yf thou lette
hym goe, thou arte not Celsars frende: for whosoener
maketh hymselfe a Kyng, is agaynste Cesar. when
Pilate hearde that sayinge, he broughte Iesus forth,
and sate downe to geue sentence in a place, that is
called the Pavemente, but in the hebrue tonge, Gab-
batha. It was the preparynge daye of Easter, about
the syxte houre. And he sayeth vnto the Jewes: be-
holde youre Kyng. They cryed, sayinge: awaye
wyth hym, awaye wyth hym: crucifye hym. Pilate
sayeth vnto them: Shall I crucifye your Kyng? The
hye Prieistes answered: we haue no Kyng but Cesar.
Then deliuered he hym to the to be crucified. And they
toke Iesus and ledde hym awaye. And he bare hys
crosse, and wente forth into a place whych is called
the

the place of dead mennes sculles : but in hebrue, Golgotha: where they crucified hym, and two other wyth him: on eyther syde one, and Jesus in the middest. And Pylate wrote a tytle & putte it vpon the crosse. The wytyng was, Jesus of Nazareth king of the Jewes. Thys tytle read manye of the Jewes : for the place where Jesus was crucified, was nere to the cite. And it was wrytten in hebrue, Greke, & Latyn. The sayde the hye priestes of the Jewes to Pylate: write not king of the Jewes, but that he sayde : I am Kyng of the Jewes. Pylate answered: what I haue wrytten, that I haue wrytten. Then the souldiers, when they had crucified Jesus, toke hys garmentes and made foure partes, to euery souldier a parte, and also hys coate. The coate was without seame, wrought vpo throughout. They sayde therefore amonge themselves : let vs not deuyde it, but caste lottes for it, who shall haue it. That the scripture myght be fulfilled, sayinge: They haue parted my raymente amonge them, and for my coate dyd they caste lottes. And the souldiers dyd such thinges in dede. There stode by the crosse of Jesus, his mother, and hys mothers syster, Marye the wyfe of Cleophas, and Mary Magdalene. when Jesus therefore sawe hys mother, and the Disciple, whom he loued, standynge, he sayeth vnto hys mother: woman, beholde thy sonne. Then sayde he to the Disciple: beholde thy mother. And from that houre the Disciple toke her for hys owne.

After these thinges, Jesus knowing that al thinges were now performed, that the scripture myghte be fulfilled, he sayth: I thyrst. So there stode a vessel by, full of bynegre: therefore they fylled a sponge with bynegre, and wounde it about wyth Ilope, and putte it to hys mouth. Assoone as Jesus then receaued of the bynegre, he sayde: It is fynished, and bowed his head and gaue vp the ghost. The Jewes therefore, because
it

On good frydaie.

it was the preparing of the Sabbath, that the bodies should not remayne vpon the Crosse on the Sabbath daye (for that Sabbath daye, was an hve daye) besought Pylate that they legges myghte be broke, and that they myght be take downe. Then came the souldiers and brake the legges of the fyrst, and of the other whych was crucified with him. But when they came to Jesus, and sawe that he was dead alreadye, they brake not hys legges: but one of the souldiours with a speare thrust hym into the syde, and forthwyth there came out bloud and water. And he that sawe it bare recorde, and hys recorde is true. And he knoweth that he sayeth true, that ye myghte beleue also. For these thynges were done that the scripture shoulde be fulfilled: ye shall not breake a bone of hym.

And agayne another scripture sayeth: they shall loke vpon hym whom they haue pearled. After thys, Joseph of Aramathia (whych was a Disciple of Jesus, but secretly for feare of the Jewes) besought Pylate that he myghte take downe the bodye of Jesus: And Pylate gaue hym lycence: he came therfore and toke the bodye of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and broughte of myre and Aloes myngled together, about an hundreth pound weyghte. Then tooke they the bodye of Jesus, and wounde it in linnen clothes wyth the odours, as the maner of the Jewes is to burye. And in the place where he was crucified, there was a garden, and in the garden a newe Sepulchre, wherein was neuer man layde: There layde they Jesus therefore because of the preparynge of the Sabbath of the Jewes, for the Sepulchre was nye at hande.

Easter

Easter Euen.

The Epistle.

1. Pete, iii



It is better (yf the wyll of God bee so) that ye suffre for well doyng then for euill doyng. For asinuche as Christe hath once suffered for synnes, the iuste, for the vniuste, to bring vs to God: and was kyled as pertayning to the fleshe, but was quickened in the spyrite. In which spyrite he also went & preached to the spirites that were in prison, whych sometyne had bene disobedient, when the long suffering of God was once looked for, in the dayes of Noe, whyle the Arke was a preparinge: wherein a fewe, that is to saye, eyghte soules were saued by the water, lyke as Baptisme also nowe saneth vs: not the puttinge awaye of the filthe of the fleshe, but in that a good conscience consenteth to God by the resurrection of Jesus Christ, whych is on the ryghte hande of God, and is gone into heauen: Angels, powers, and might, subdued vnto hym.

The Gospell.

Mathew.
xxvii.



When the euen was come, there came a ryche man of Aramathia, named Joseph, whych also was Jesus Disciple. He went vnto Pilate and begged the body of Jesus. Then Pilate commaunded the body to be deliuered. And when Joseph had taken the bodye, he wrapped it in a cleane linnen clothe, and layed it in hys newe tombe, which he hadde hewen oute, euen in the rocke, and rolled a greate stone to the doore of the Sepulchre, & departed.
And

Easter daie.

And there was Mary Magdalene, and the other Mary sitting ouer against the Sepulchre. The next daye that foloweth the day of preparing, the high priestes & Phariseis came together vnto Pilate, saying: Sir, we remembre that this deceiuer sayed whyle he was yet alyue: After thre dayes I wyl rylse agayne: Commaunde therfore that the Sepulchre be made sure vntil the thyrde daye, lest he disciples come and steale hym awaye, and saye vnto the people, he is risen from the dead: and the last error shalbe worse then the first. Pilate sayde vnto them: ye haue a watche, goe your waye, make it as sure as ye can. So they wente and made the Sepulchre sure with the watche menne, and sealed the stone.

Easter daie.

At morning prayer, in stede, of the Psalme.
O come let vs. &c. These Antheimes shalbe song,
or sayde.



Christ rylsing agayne from the dead, now dyeth not. Death from henceforth hath no power vpon him. For in that he dyed, he dyed but once to put away sinne: but in that he liueth, he liueth vnto god. And so likewise, count your selues dead vnto sinne, but liuing vnto God in Christe Iesus oure Lorde.



Christe is risen agayne the fyrst frutes of them that slepe: for seeing that by man came deathe, by man also cummeth the resurreccion of the dead. For as by Adam all men doe dye, so by Christ all men shalbe restored to life.

f.i.

The

Easter daie.

¶ The Collect.



Almighty god, whiche through thy onely begottē sōne Iesus Christ, hast overcome death, & opened vnto vs the gate of everlasting lyfe: we humbly beseeche thee, that as by thy speciall grace, preuentynge vs, thou doest put in our myndes good desyres: so by thy continual helpe, we may bring thesame to good effect, throughe Iesus Christe oure Lorde: who lyueth and reygneeth. &c.

¶ The Epistle.

Coloss. iiii



If ye be risen agayne with Christe, seeke those thynges whiche are aboue, where Christe sitteth on the right hande of god. Set your affection on heauenlye thynges, and not on earthly thynges. For ye are dead, and your lyfe is hyd with Christe in God. Whensoeuer Christ (which is our life) shal shewe hymselfe, then shal ye also appeare with him in glory. Mortifie therfore your yearthye membres, fornicaciō, vncleannesse, vnnaturall luste, euill concupiscence, and couetousnes, which is worshippig of Idols: for which thynges sake, the wrath of God bleth to come on the children of vnbelief, among whō ye walked sometyme when ye lyued in them.

¶ The Gospel.

Iohn. xx.



The first day of the Sabbothes came Marye Magdalene earlye (when it was yet darke) vnto the Sepulchre, and sawe the stone taken awaye from the graue. Then she ranne and came to Simon Peter, and to the other dysciple whom Iesus loued, and

Mondaye in Easter weeke.

and sayeth vnto them: they haue taken away the lord out of the graue, and we cannot tell where they haue layed hym. Peter therefore went furth, and that other disciple, and came vnto the Sepulchre. They ranne both together, and that other disciple dyd outrunne Peter, and came fyrst to the Sepulchre. And when he had stouped down, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter folowing him, and went into the Sepulchre and saw the linnen clothes lye, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then wente in also that other disciple whiche came fyrst to the Sepulchre, and he sawe and belieued. For as yet they knewe not the scripture that he should ryle again from death. Then the disciples went away againe to theyr owne home.

Mondaye in Easter
weeke.

The Collect.



Almightie God, which through thy onely begotten sonne Iesus Christe, hast ouercome death, and opened vnto vs the gate of everlasting life: we humbly beseeche thee, that as by thy speciall grace, preuenting vs, thou dooest put in our mindes good desyres: so by thy continual helpe, we may bryng thesame to good effect, through Iesus Christ our lorde: who liueth and reigneth. &c.

The Epistle.



Peter opened his mouth, and said: of a truethe I perceyue that there is no respecte of persones with God: but in all people, he that feareth hym and woorketh righteousnes, is
F. ii. accepted

Actes, 26

accepted with hym. Ye knowe the preaching that god sent vnto the children of Israel, preaching peace by Jesus Christ, which is lord ouer al thinges: which preaching was published throughout al Jewry (and began in Galile, after the Baptisme whiche John preached) how god annointed Jesus of Nazareth with the holy gost, & with power. which Jesus went about doing good, and healing al that wer oppressed of the deuill, for god was with him. And we are witnessses of al thiges which he did in the land of the Jewes, and at Jerusalem, whom they slewe and hanged on tree. Hym God reysed vp the third day and shewed him openly, not to al the people, but to vs witnessses (chosen before of god for the same intent) which did eate and drynke wyth him after he rose from death. And he commaunded vs to preache vnto the people, and to testifye that it is he whiche was ordayned of God to bee the iudge of the quicke and the dead. To hym geue all the prophetes witnesse, that through hys name, whosoever beleueth in hym, shal receiue remission of synnes.

The Gospell.

Lu. xxiii



Beholde, two of the disciples went that same daye to a towne called Emmaus, which was from Jerusalem aboute. lx. furlonges: and they talked together of al the thinges that had happened. And it chaunced while they comuned together and reasoned: Jesus hymselfe drew nere, and went with them. But they: eyes wer holden that they should not knowe hym. And he sayd vnto them: what maner of communications are these that ye haue one to an other as ye walke, and are sad: And the one of the (whose name was Cleophas) answered, and saied vnto him: art thou only a straunger in Jerusalem, and haste

hast not knowen the thynges whiche haue chaunced there in these daies: he said vnto them: what thinges? And they sayd vnto him: of Iesus of Nazareth, which was a Prophete, mightie in dede and word before God and all the people: and how the hye priestes, and our rulers, deliuered hym to be condemned to deathe, and haue crucified him. But we trusted that it had been he, whiche shoulde haue redeemed Israel. And as touching all these thinges, to daye is euen the thyrde daye that they wer done. Yea, and certayn weomen also of oure companye made vs astonied, whiche came early vnto the Sepulchre and founde not hys bodye, and came, saying that they had seen a vision of Angels, whiche sayde that he was alpyue. And certayne of them whiche were with vs, wente to the Sepulchre, and founde it euen so as the weomen had sayde: but him they sawe not. And he sayd vnto them: O fooles and slowe of hearte to beliene all that the Prophetes haue spoken. Ought not Christ to haue suffered these thynges, and to enter into hys glorie? And he began at Moyses and all the Prophetes, and interpreted vnto them in all Scriptures which wer written of him. And they drew nye vnto the towne, which they went vnto. And he made as though he woulde haue gone further. And they constrained him, saying: abide with vs, for it draweth towarde nyghte, and the daye is farre passed. And he went in to tary with them. And it came to passe as he sate at meate with them, he toke bread and blessed it, and brake, and gaue to them. And theyr eyes wer opened, and they knewe hym, and he vanished out of theyr sight. And they sayd betwene themselves: dyd not oure heartes burne within vs whyle he talked with vs by the waye, and opened to vs the Scriptures? And they rose vp thesame houre and returned to Jerusalem, and founde the eleuen gathered together, and them that were wyth them,

J.iii. saying:

Tuesdaie in Easter weke.

saying: the lord is risen in dede, and hath appered to Simon. And they tolde what thynges wer done in the way, and howe they knewe hym in breakyng of bread.

Tuesdaie in Easter weke.

¶ The Collect.



A mightie father, whiche haste geuen thy only sonne to die for our sinnes, and to rise agayne for our iustification: Graunt vs so to put away the leuen of malice and wickednes, that we may alwaye serue thee in purenes of liuing and trueth: throughe Jesus Christe our Lorde.

¶ The Epistle.

Acte. xiii



Yemen and brethren, Children of the generation of Abraham, and whosoever among you feareth God: to you is this worde of saluacion sente. For the inhabitants of Ierusalem, & their rulers, because they knewe him not, nor yet the voices of the prophetes, which are read euery Sabboth daye, they haue fulfilled them in condemning him. And when they founde no cause of death in hym, yet desyred they Pilate to kill hym. And when they had fulfilled al that wer written of hym, they tooke hym downe from the tree, and put hym in a Sepulchre. But God raysed hym agayne from death the thirde daye, and he was seen many
Dayes

dayes of them whiche wente with him from Galile to Jerusalem: which are witnesses vnto the people. And we declare vnto you, howe that the promes (whiche was made vnto the fathers) God hath fulfilled vnto theyr chyldren, (euen vnto vs) in that he rayled vp Iesus againe: Euen as it is writtē in the second psalme: thou art my sonne, this day haue I begotten thee. As concernyng that he raised him vp from death, now no more to retorne to corrupcion, he sayed on thys wyse. The holy promises made to Dauid, will I geue faithfully to you. wherfore he sayeth also in an other place: Thou shalt not suffer thine holy to see corrupcion. For Dauid (after that he had in his time fulfilled the wyll of god) fel on slepe, and was layd vnto his fathers, and saw corrupcion. But he whom god rayled agayn, saw no corrupcion. Be it knowen vnto you therfore (ye mē and brethren) that through this mā, is preached vnto you forgeuenesse of sinnes, & that by hym all that beleeue, are iustified from al thinges, from which ye could not be iustified by the lawe of Moyses. Beware therefore, lest that fal on you, which is spoken of in the prophetes: beholde: ye despisers, and wonder, and perill ye: for I doe a worke in your dayes, which ye shall not beleue, though a man declare it vnto you.

¶ The Gospel.



Iesus stode in the middes of his disciples, and saied vnto them: peace be vnto you: It is I, feare not. But they were abashed and afrayed, and supposed that they had scene a spirite. And he said vnto them: why are ye troubled, and why doe thoughtes arise in your heartes? Behold my handes and my feete,

Luc. xxiij.

J. iiii. that

that it is euen I my self. Handle me and see: for a spirit hath no fleshe and bones, as ye see me haue. And whē he had thus spoken: he shewed them hys handes, and his feete. And whyle they yet beleued not for ioye, and wondred, he sayd vnto them: Haue ye here any meate? And they offered him a piece of a broyled fysh, and of an hony combe. And he toke it, & did eate before them. And he sayd vnto them: these are the wordes whiche I spake vnto you, while I was yet with you: That al must nedes be fulfilled, which wer writtē of me in the law of Moyses, and in the prophetes, & in the Psalmes. Then opened he their wittes, that they might vnderstande the scriptures, and said vnto them. Thus it is writtē, and thus it behoued Christ to suffer, and to rise again from death the third day, and that repentance & remission of sinnes, should be preached in his name among al nations, and must begin at Jerusalem. And ye are witnessers of these thynges.

The first Sundae after Easter.

The Collect.

Almightie God, &c. As at the Communion on Easter day.

The Epistle.

1. Iohn. v.



That is borne of God, ouercummeth the world: And this is the victorie that ouercummeth the world, euen our fayth. who is he that ouercummeth the world, but he that beleueth that Iesus is the sonne of God: This Iesus Christe is he that came by water and bloud, not by water only, but by water and bloud.
And

The first Sundaie after Easter.

And it is the spirite that beareth witnesse, because the spirite is trueth. For there are thre whiche beare recorde in heauen: the father, the woorde, and the holy gost, and these thre are one. And there are thre which beare recorde in yearth: the spirite, and water, & bloud, and these thre are one. If we receiue the witnesse of me, the witnesse of god is greater. For this is the witnesse of God that is greater, which he testyfied of hys sonne. He that beleueth on the sonne of God, hath the witnesse in hymselfe. He that beleueth not God, hath made hym a lyer, because he beleueth not the recorde that God gaue of hys sonne. And this is the recorde, howe that God hath geuen vnto vs eternall lyfe, and this life is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

CThe Gospel.



In the same daye at nyghte, whiche was the first day of the Sabbothes, whē the doores were shut (where the disciples wer assembled together, for feare of the Jewes) came Iesus and stode in the myddes, and sayed vnto them: Peace be vnto you. And when he had so sayed, he shewed vnto them his handes and hys syde. Then were the disciples glad, when they sawe the Lorde. Then sayed Iesus to them agayne: Peace bee vnto you. As my father sente me, even so sende I you also. And when he had sayd these wordes, he breathed on them, and sayd vnto them: receiue ye the holy gost. Whoso euer synnes ye remitte, they are remitted vnto them. And whoso euer synnes ye retayne, they are retayned.

CThe

The seconde Sundae after Easter.

The Collect.



Almightie god, which hast geuen thy holy sonne to bee vnto vs, bothe a sacrifice for synne, and also an example of Godly lyfe: Geue vs the grace that we maye alwaies most thankfully receiue that his inestimable benefite: and also dayly indenour oure selues to folowe the blessed steppes of hys most holy lyfe.

The Epistle.

1. Peter. ii.



This is thanke woorthye, yf a man for conscience toward god, indure griefe, & suffre wronge vnderferued. For what prayse is it, yf when ye bee buffeted for your faultes, ye take it patiently: But and yf whē ye doe wel, ye suffre wrong & take it patiently, thē is there thanke with God. For hereunto verelye were ye called: For Christ also suffered for vs, leauyng vs an ensauple, that ye should folow his steppes, which did no sinne, neither was there guile found in his mouth: which, whē he was reuiled, reuiled not agayne: when he suffered, he threatned not: but comytted the vengeance to hym that iudgeth righteously, whiche his owne selfe bare our sinnes in hys body on the tree, that we being deliuered from sinne, shoulde liue vnto ryghteousnes. By whose stripes ye wer healed. For ye wer as shepe goyng astraye: but are now, turned vnto the shepeheard, and bishop of your soules.

The Gospell.

Christe

The second Sundaye.



Christe sayed to his disciples : John. x.
I am the good shepheard, a good
shepheard giveth his life for the
shepe. An hired servaunt, and he
which is not the shepheard (nei-
ther the shepe are his own) seeth
the wolfe comynge, and leaveth
the shepe and flieth, and the wolf

catcheth and skattereth the shepe. The hired servaunt
flyeth, because he is an hired servaunte, and careth not
for the shepe. I am the good shepheard, and know my
shepe, and am knowen of mine. As my father knoweth
me, even so knowe I also my father. And I geue my
lyfe for the shepe: and other shepe I have, whiche are
not of this folde. Them also muste I brynge, and they
shal heare my voyce, and there shall bee one folde, and
one shepheard.

The thirde Sundate.

The Collect.



Almightie G O D, whiche sheweste to all
men that bee in erreure, the lyghte of thy
trueth, to the intente that thei may returne
into the waye of ryghteousnesse: Graunte
vnto all them that be admitted into the fe-
lowshyp of Chrystes religion, that they maye excheu
those thynges that be contrary to theyr profession, and
folowe all suche thynges as bee agreable to the same:
throughe oure Lorde Jesus Chryste.

The

1. Petre. ii.



Deerly beloued, I beseeche you as straungers and pilgrimes, abstaine fro fleshly lustes, which fight against the soule: and see that ye haue honest conuersaciō among the Gentiles, that wheras they backbite you as euil doers, they may see your good workes, and prayse god in the daye of visytacion. Submit your selves therfore, euery man for the Lordes sake, whether it be vnto the kyng as vnto the chiefe head: either vnto rulers, as vnto them that are sent of hym, for the punishmente of euill doers, but for the laude of them that dooe well. For so is the wyll of god, that with well doing, ye may stop the mouthes of folish and ignorant men: as free, and not as hauyng the libertie for a cloke of maliciousnes, but even as the seruauntes of god. Honour all men, loue brotherly fellowship, feare God, honoꝝ the kyng.

¶ The Gospell.

Ioh. xvi.



Jesus sayed to hys dysciples: After a while ye shall not see me, and agayne after a while ye shall see me: for I goe to the father. Then sayed some of his disciples betwene themselves: what is this that he sayeth vnto vs: after a while ye shall not see me, and agayne after a while ye shall see me, and that I goe to the father? They sayed therfore, what is this that he sayeth, after a while? we cannot tell what he sayeth. Jesus perceined that they woulde aske hym, and saied vnto them: ye inquire of this betwene youre selves, because I sayed, after a while ye

The fourth Sundaie.

ye shal not see me, and agayne after a while ye shal see me. Verely, verely, I saye vnto you: ye shal wepe and lament: but contrary wyse, the world shal reioyce. Ye shal sorowe, but your sorowe shalbe turned to ioye. A woman when she trauaileth hath sorowe, because her houre is come. But as sone as she is deliuered of the chylde, she remembreth no more the anguyshe, for ioye that a man is borne into the world. And ye now therefore haue sorowe: but I wyl see you agayne, and youre heartes shal reioyce, and your ioye shal no man take from you.

The fourth Sundaie.

CThe Collect.



Almyghtie God, whiche doest make the mindes of all faythfull menne to be of one will: Graunte vnto thy people, that they maye loue the thyng, whiche thou commaundest, and desyre that which thou doest prouesse: that among the sondry and manyfold chaunges of the world, our heartes may surely there be fixed, whereas true ioyes are to be founde: Throughe Christ our Lorde.

CThe Epistle.



Euerie good gyfte, and euerye perfectte James. 1. gift, is from aboue, and commeth down from the father of lyghtes, with whom is no variablenes, neither shadowe of chaunge. Of hys owne wyl begate he vs with the woorde of trueth, that we shoulde bee the fyrste fruytes of hys creatures.
wherefore

Wherfore (dere brethren) let euery manne be swifte to heare, slowe to speake, slowe to wrathe. For the wrath of man worketh not that whiche is righteous beefore god. Wherfore lay apart al fylthines, and superfluitie of maliciousnes, and receiue with mekenes the worde þ is grafted in you, whiche is able to saue your soules.

¶ The Gospell.

Ioh. xvi.



Jesus sayde vnto his disciples: nowe I goe my waye to him that sent me, and none of you asketh me whither I goe. But because I haue said such thinges vnto you, your heartes are full of sorowe. Neuerthelesse, I tell you the trueth: it is expedient for you that I goe awaye. For if I goe not awaye, that comforter will not come vnto you. But if I departe, I will sende him vnto you. And when he is come, he will rebuke the worlde of synne, and of ryghteousnes, and of iudgement. Of sinne, because they beleue not on me: Of righteousnesse, because I goe to my father, and ye shall see me no moze: Of Iudgemēt, because the prince of this worlde is iudged alreadye. I haue yet manye thynges to saye vnto you, but ye cannot beare them awaye nowe, howbeit when he is come (whiche is the spirite of trueth) he will leade you into all trueth. He shall not speake of himself, but whatsoeuer he shall heare, that shall he speake: and he will shewe you thynges to come. He shall glorifye me, for he shall receyue of myne, and shall shewe vnto you. All thynges that the father hath, are myne: therefore sayde I vnto you, that he shall take of myne, and shewe vnto you.

¶ The

The fifth Sundae.

The Collect.



Dide, from whom al good thynges dooe come: graunte vs thy humble seruauntes, that by thy holy inspiraciō we may thinke those thynges that bee good, and by thy merciful guiding may perfourme thesame: thoro we our Lorde Jesus Christ.

The Epistle.



Se that ye be doers of the word, and not ^{James, i.} hearers only, deceiuing your own selves. For yf any mā heare the worde, and declareth not thesame by his workes, he is lyke vnto a man beholdyng his bodelye face in a glasse. For assone as he hath looked on hymselfe, he goeth hys waye, and forgetteth immediatlye what his fashion was. But whoso looketh in the perfect lawe of libertie, and continueth therein (yf he be not a forgetfull hearer, but a doer of the worke) thesame shalbe happy in his dede. If any man among you seme to be deuoute, and refraineth not his tonge, but deceiueh his own heart, this mans deuocion is in bayne. Pure deuocion, and vndefiled before god the father, is this: to vilet the fatherles and widowes, in theyr aduersitie, and to kepe himselte vnspotted of the worlde.

The Gospel.



Verely, verely, I saye vnto you: whatsoeuer ^{Ioh. xvi.} ye aske the father in my name, he wil geue it you. Hitherto haue ye asked nothig in my name. Aske & ye shal receiue, that your ioy maye

may be ful. These thinges haue I spoken vnto you by prouerbes. The tyme wyl come, when I shall no more speake vnto you by prouerbes: but I shall shewe you plainly from my father. At that daye shall ye aske in my name. And I say not vnto you that I wil speake vnto my father for you: For the father himself loueth you, because ye haue loued me, and haue beleued that I came out from god. I went out from the father, and came into the world. Agayne, I leaue the worlde, and goe to the father. His disciples sayed vnto hym: Loe, now we thou talkest plainly, and speakest no prouerbe. Now are we sure that thou knowest all thynges, and nedest not that any man should aske thee any questyō: therfore beleue we, that thou camest from God. Jesus answered them: now ye doe beleue. Behold, the houre draweth nye, and is already come, that ye shall be scattered euery man to hys own, and shal leaue me alone. And yet am I not alone; for the father is with me. These wordes haue I spoken vnto you, that in me ye might haue peace, for in the worlde shall ye haue tribulacion: but bee of good chere, I haue overcome the worlde.

The Ascencion daie.

The Collect.



Raunt we beseeche thee almightie god, that lyke as we doe beleue thy only begottē sonne our Lord to haue ascended into the heauens: so we may also in heart and mynde thither ascende, and wyth hym continually dwell.

The Epistle.



In the former treatyse (deare Theophilus) we haue spoken of all that Iesus began to doe and teache, vntyll the daye in which he was take vp, after that he throughe the holye ghost, had geuen commaundemētes vnto the Apostles, whom he hadde

Actes. i.

chosen, to whom also he shewed hymselfe alyue after hys passion (and that by many tokens) appearing vnto them fortye dayes, and speakynge of the kyngdome of God, and gathered them together, and commaunded them that they should not depart from Ierusalē: but to wayte for the promes of the father, whereof (sayth he) ye haue heard of me. For John truely baptysed with water: but ye shalbe baptysed with the holye ghost, after these fewe dayes. When they therefore were come together, they asked of hym, saying: Lorde, wylst thou at thys tyme restore agayne the kyngdome of Israel: And he sayde vnto them: it is not for you to know the tymes or the seasons, whych the father hath put in hys owne power. But ye shall receyue power after the holye ghost is come vpon you. And ye shal be wytnesses vnto me, not onely in Ierusalem, but also in all Jewry, in all Samaria, and euen vnto the worldes ende. And when he had spoken these thinges, whyle they behelde, he was taken vp on hys, and a cloude receyued hym vp oute of theyr syghte. And whyle they looked stedfastlye vp towarde heauen as he went, beholde, two men stoode by thē in whyte apparel, which also sayde: ye men of Galile, why stande ye gasinge vp into heauen? Thys same Iesus whych is taken vp from you into heauen, shall so come, euen as ye haue sene hym goe into heauen.

The Gospell.

G. i.

Iesus

The Ascencion daie.



Jesus appeared vnto the eleuen as thei sate at meat: & cast in their teeth they: vnbelefe, & hardnes of hearte, because they beleued not thē whiche had seen that he was risen agayne from the dead: & he sayd vnto them: goe ye into al the world, and preache the gospel to al creatures: he that beleueth and is baptised, shall be saued. But he that beleueth not, shall be damned. And these tokens shall folowe them that beleue. In my name they shall cast out deuyls, they shall speake wyth newe tonges, they shall dryue away serpentes. And yf they drinke any deadly thinge, it shall not hurte them. They shall lay their hādes on the sicke, and they shall recover. So then whē the Lord had spoken vnto them: he was receiued into heauen, and is on the right hand of God. And they wēt forth, & preached euery where: The Lord workyng wyth them, & confirminge the worde wyth miracles folowynge.

The Sundaie after
the Ascencion daie.

The Collect.



God, the kyng of glory, whiche haste exalted thyne onely sonne Jesus Christe, wyth great triumphe vnto thy kyngdom in heauen: we beseeche thee leaue vs not comforteles, but sende to vs thyne holy ghost to comforte vs, and exalte vs vnto the same place, whitheroure Saviour Christe is gone before: who lyueth and reygneeth. &c.

The Epistle.

The



He ende of al thinges is at hand: 1. Pet. iiii
be ye therfore sobre, and watch
vnto prayer. But aboue all
thynges haue feruente loue a-
mong your selues: for loue shal
couer the multitude of synnes.
Bee ye herberous one to ano-
ther wythout grudgeinge. As
euerye man hath receaued the
gyfte, even so mynyster the

same one to another, as good ministers of the many-
folde graces of God. Yf any man speake, let him talke
as the wordes of God. Yf any man minister, let hym
do it as of the habilitie which God ministreth to him:
that God in al thynges may be glorified through Je-
sus Christ: to whom be prayse and dominion for euer
and euer. Amen.

The Gospell.



Then the comforter is come whom I Iohn. xv.
wyl sende vnto you from the father
(even the spyryte of trueth, whiche
procedeth of the Father) he shall
testifie of me. And ye shal beare wit-
nes also, because ye haue been with
me from the begynnyng.

These
thinges haue I sayde vnto you, because ye should not
bee offended. They shall excommunicate you: yea, the
time shal come, that whosoener killeth you, wil thinke
that he doeth God seruyce. And suche thynges wyl
they doe vnto you, because they haue not knowen the
father, neyther yet me. But these thinges I haue tolde
you, that whan the tyme is come, ye maye remembre
then that I tolde you.

G. ii.

Whytsonday.

Whitsundate.

The Collect.



GOD, which as vpon this daye hast taughte the heartes of thy faythfull people, by the sendinge to the the light of thy holy spirite: Graunte vs by the same spirite to haue a right iudgement in all thinges, & euermore to reioyce in his holy comforte, through the merites of Christ Iesu oure Sauoure: who lyueth and reygneith wyth thee in the vnitie of the same spirite, one **GOD** worlde wythout ende.

The Epistle.

Actes. ii.



When the fyfthe dayes were come to an ende, they were all wyth one accorde together in one place. And sodenlye there came a sounde from heauen, as it had been the comming of a mighty wynde, & it fylled all the house where they sate. And there appered vnto the clouen tonges, lyke as they had been of fyre, and it sate vpon eche one of them: and they were all fylled wyth the holpe Ghoſte, and beganne to speake with other tōges, euen as the same spirite gaue them vtterance. Then were dwellinge at Jerusalem Jewes, deuoute men, out of every nacion of them that are vnder heauen. When this was noised about, the multitude came together and were astonied, because that euerye man heard the speake with his owne language. They wōdred al and merueyled, saying among themselves: beholde, are not all these, whiche speake, of Galile: And howe heare we euery man hys owne tongue, wherein we were borne: Parthians, and Medes, & Elamites, and

and the inhabiteres of Mesopotamia, and of Jewrye, & of Capadocia, of Pontus and Asia, Phrygia & Pamphilia, of Egypt & of the parties of Libia, which is besyde Siren, & straungers of Rome, Jewes & Proselytes, Grekes and Arrabians, we haue hearde them speake in oure owne tongues the great workes of God.

The Gospell.



Jesus sayde vnto his disciples: If ye loue me kepe my commaundementes, and I wil praye the father, & he shall geue you another comforter, that he may abyde with you for euer: eue the spirite of trueth, whō the worlde can not receyue, because the worlde seeth hym not, nether knoweth hym. But ye know hym: for he dwelleth wyth you, and shall be in you. I wyll not leaue you comfortles, but wyll come to you. Yet a lytle whyle and the worlde seeth me no more: but ye see me. For I lyue, and ye shall lyue. That daye shall ye know that I am in my father, and you in me, and I in you. He that hath my commaundementes and kepeth the, the same is he that loueth me. And he that loueth me, shall be loued of my father: and I wyll loue hym, and wyll shewe myne owne selfe vnto hym. Judas sayeth vnto hym (not Judas Iscariot:) Lord, what is done that thou wilt shewe thy selfe vnto vs, and not vnto the world: Jesus answered, and sayd vnto them: if a man loue me, he wil kepe my sayinges, and my father wyll loue hym: and we wil come vnto him, and dwell wyth hym. He that loueth me not, kepeth not my sayinges. And the word which ye heare, is not myne, but the fathers whych sente me. These thinges haue I spoken vnto you, beyng yet present wyth you. But the comforter which is the holy ghost whom my

Ioh. xiiii

G.iii.

father

Whytundaye.

father wyll sende in my name, he shall teache you all thynges, and bryng all thynges to your remembraunce whatsoeuer I haue said vnto you. Peace I leaue with you: my peace I geue vnto you. Not as the worlde geueth, geue I vnto you. Let not your heartes be grieved, neyther feare. Ye haue heard howe I sayde vnto you: I go, and come agayne vnto you. Yf ye loued me, ye woulde verely reioyce, because I sayde: I goe vnto the father. For the father is greater then I. And now haue I shewed you before it come, that whē it is come to passe, ye myght beleue. Hereafter wyll I not talke many wordes vnto you. For the prince of this worlde cometh, and hath naught in me. But that the worlde may knowe that I loue the father. And as the father gaue me commaundement, euen so do I.

Monday in Whitson weke.

The Collect.

God which. &c. (As vpon Whytsondaye.)

The Epistle.

Actes. x.



When Peter opened hys mouthe and sayd: of a trueth I perceiue that there is no respecte of persones with God, but in all people, he that feareth him, and woorketh righteousnes, is accepted with him. Ye know the preaching that God sent vnto the children of Israell, preachinge peace by Iesus Christ, which is Lord ouer al thinges: whiche preachinge was publyshed throughout all Jewry (and began in Galile after the baptisme which
John

John preached) how God annointed Jesus of Nazareth with the holy ghost, and with power. whych Jesus went about, doyng good, & healing all that were oppressed of the deuyl. For God was wyth him. And we are witnessses of all thynges whiche he dyd in the lande of the Jewes, and at Jerusale, whom they slew and hanged on a tree: hym God raysed vp the thyrde day, and shewed him openly, not to all the people, but vnto vs witnessses (chosen before of God for the same intent) which did eate and drinke with him after he arose from death. And he commaunded vs to preache vnto the people, and to testifie that it is he, which was ordeyned of God to be the iudge of quick and dead. To hym geue al the prophetes wytnesse, that throughe his name whosoever beleueth in hym, shal receyue remission of synnes. whyle Peter yet spake these woordes, the holy ghost fell on all them whiche heard the preaching. And they of the circūcision which beleued, were astonied, as many as came with Peter, because that on the Gentyles also, was shedde out the gyft of the holy ghost. For they heard them speake with tongues and magnifie God. Then answered Peter: can any mā forbide water that these shoulde not be baptysed whiche haue receyued the holpe ghoste as wel as we: And he commaunded them to be baptysed in the name of the Lord. Then prayed they him to tarye a fewe dayes.

The Gospell.



So God loued the worlde, that he gaue Iohn.iii.
hys onely begotten sonne, that whoso-
ever beleueth in hym, shoulde not pe-
ryshe, but haue everlastynge lyfe. For
God sente not hys sonne into the
worlde, to condemne the worlde, but
that the worlde throughe hym myght be saued. But he
G.iii. that

Tuesdaie after whytsundaye.

that beleueth on hym is not condemned. But he that beleueth not, is condemned already, because he hath not beleued in the name of the onely begotten sonne of God. And this is the condemnatio: that lyght is come into the worlde, and men loued darckenes more then lyght, because theyr dedes were euyl. For euerye one that euyl doeth, hateth the lyght, neyther commeth to the lyght, leste his dedes should be reprovied. But he that doeth the trueth, commeth to the lyghte, that his dedes may be knowen, howe that they are wrought in God.

The tuesdaie after whytsundaye.

¶ The Collect.

¶ God which. &c. (As vpon Whytsundaye.)

¶ The Epistle.

Acte. viii



When the Apostles which were at Ierusalem hearde saye, that Samaria had receyued the worde of God, they sent vnto them Peter & John. which when they were come downe, prayed for them, that they myghte receyue the holy Ghoste. For as yet he was come on none of them: but they were baptysed onely in the name of Christ Iesu. Then laide they theyr handes on them, and they receyued the holy ghost.

¶ The Gospell.

¶ Verely

Tuesday after whyt Sundaye.



Verely, verely, I saye vnto you: he that Iohn. x.
entred not in by the doore into the shepe-
folde, but climeth vp some other waye,
the same is a thefe & a murtherer. But
he that entereth in by the doore, is the
shephearde of the shepe: To hym the

porter openeth, & the shepe heare hys voyce, & he cal-
leth his owne shepe by name, and leadeth them oute.
And when he hath sent forth his owne shepe, he goeth
before them, & the shepe folow him: for they know his
voyce. A straunger wyll they not folowe, but wyll flee
from him: for they know not the voyce of straungers.
This prouerbe spake Iesus vnto the, but they vnder-
stode not what thinges they were which he spake vn-
to them. The sayd Iesus vnto them agayne: Verely,
verely, I say vnto you: I am the doore of the shepe. All
(euē as many as came before me) are theues and mur-
therers, but the shepe did not heare the. I am the doore,
by me yf any entre in, he shal be safe, & shal go in & out:
and fynd pasture. A thefe cometh not but for to steale,
kyl, and destroy. I am come that they might haue life,
and that they myght haue it more abundantly.

Trinitie Sundae.

¶ The Collect.



Almightie & everlasting god, which hast geuen
vnto vs thy seruantes grace by the confessiō
of a true faith to acknowledge the glory of the
eternall Trinitie, & in the power of the diuine
maiestie to worshippe the vnitie: we beseeche thee that
through the stedfastnes of thys faythe, we maye ever-
more be defended from all aduersitye, whych lyueste &
reygneest one God, world wythout ende. Amen.

¶ The

Apo. iiii.



After this I looked, & behold, a doore was open in heauē, and the first voyce which I heard, was as it were of a trompet, talking with me, which sayd: come vp hither, & I wyl shew thee thinges which muste bee fulfilled hereafter. And immediatlye I was in the spyrte: And beholde, a seat was sette in heauen, and one sate on the seate. And he that sate, was to looke vpon, like vnto a Jasper stone, & a Sardyne stone. And there was a rayne bowe aboute the seate, in syght like vnto an Emeraulde. And about the seate were. xxiij. seates. And vpon the seates. xxiij. Elders sitting, clothed in whyte rayment, and had on theyr heades crownes of golde. And oute of the seate proceded lightnings, & thunderinges, and voices, and there were. vii. lampes of fyre, burning before the seat, which are the. vii. spirites of God. And before the seat there was a sea of glasse lyke vnto Christall, & in the myddes of the seate, and round about the seate, were iiii. beastes full of eyes, before & behynde. And the fyrst beast was lyke a Lyon: and the seconde beaste lyke a calfe: & the thirde beast had a face as a mā: & the fourth beast was lyke a flying Eagle. And the. iiii. beastes, had eche of them fyre wynges aboute hym, and they were full of eyes wythin. And they dyd not rest day neyther night, saying: holy, holy, holy, Lorde God almightye, which was, and is, and is to come. And when those beastes gaue glory, and honoure, and thanks to hym that sate on the seate (which lyueth for euer and euer) the. xxiij. elders fel downe before hym that sate on the throne, and worshipped hym that lyueth for euer, and
caste

cast they: crownes beefore the throne, saying: thou art worthy, O lord (our god) to receiue glory, and honour, and power, for thou haste created all thynges, and for thy wylles sake they are, and were created.

The Gospel.



Here was a man of the Phariseis named Nichodemus, a ruler of the Jewes. Iohn. iii.

The same came to Jesus by night, & sayde vnto hi: Rabbi, we knowe that thou arte a teacher come from God: for no man could do suche miracles as thou doest, excepte God were with him. Jesus an-

swered, and sayd vnto him: Verely, verely, I saye vnto thee: excepte a man be borne from aboue, he cannot see the kyngdō of God. Nichodemus sayd vnto him: how can a man be borne when he is olde: can he entre into his mothers wombe and be borne agayne: Jesus answered: verely, verely, I saye vnto thee, except a man be borne of water, & of the spirite, he cannot entre into the kingdō of God. That which is borne of the fleshe, is fleshe: And that whiche is borne of the spyrte, is spirite. Maruaile not thou that I sayd to thee, ye must be borne from aboue. The wynde bloweth where it listeth, & thou hearest the sound thereof, but thou canst not tell whence it cometh nor whither he goeth: So is every one that is borne of the spyrte. Nichodemus answered, and sayd vnto hym: howe can these thinges be: Jesus answered, and sayde vnto hym: art thou a mayster in Israel, and knowest not these thinges: Verely, verely, I say vnto thee: we speake that we know, and testyfy that we haue seen: and ye receyue not our wytnesse. If I haue tolde you earthly thynges, and ye

The fyrst Sundaye after Trinitie Sundaye.

ye beleue not: how shal ye beleue yf I tel you of heauenly thinges: And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man which is in heauen. And as Moyses lyft vp the serpent in the wyldernes, euen so must the Sonne of man bee lyfte vp, that whosoener beleueth in hym, perishe not, but haue everlastinge lyfe.

The first Sundate after

Trinitie Sundaye.

The Collect.



God the strength of al them that trust in thee, mercifully accept our prayers: And because the weakenes of our mortal nature can do no good thing without thee, graunt vs the help of thy grace, that in kepinge of thy cōmaundementes, we may please thee both in wil and dede: through Iesus Christ our Lorde.

The Epistle.

1. Ioh. iiii



Dearly beloued, let vs loue one another: for loue cometh of God. And euerye one that loueth is borne of God, & knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs ward, because that God sente hys onely begotten sonne into the worlde, that we myghte lyue throughe hym. Herein is loue, not that we loued God, but that he loued vs, and sent hys sonne to be the agreement for our synnes. Dearly beloued, yf God so loued vs, we oughte also one to loue another. No man hath seen God at anye tyme.
yf

Yf we loue one another, God dwelleth in vs, and hys loue is perfect in vs. Hereby knowe we that we dwell in hym and he in vs: because he hath geuen vs of hys spyryte. And we haue seen, and do testifye that the father sent the sonne to be the sauour of the world: who soener cōfelleth that Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleued the loue that god hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, & God in him. Herein is the loue perfect in vs, that we should truste in the daye of iudgement. For as he is, euen so are we in thys worlde. There is no feare in loue, but perfect loue casteth out feare: for feare hath paynefulnes. He that feareth, is not perfite in loue. we loue him, for he loued vs fyrst. Yf a man saye: I loue God, & yet hate hys brother, he is a lyar. For how can he that loveth not hys brother, whom he hath seen, loue God whom he hath not seen: And thys commaundemente haue we of hym: that he whiche loveth God, shoulde loue hys brother also.

The Gospel.



Here was a certayne ryche mā, Luk. xvi which was clothed in purple & fyne whyte, & fared deliciouslye euery day: And there was a certayne begger, named Lazarus, whiche laye at hys gate full of sores, desiringe to bee refreshed with the crūmes which fell fro the ryche mannes boarde, & no man gaue vnto hym. The dogges came also & licked his sores. And it fortunied, that the begger dyed, and was caryed by the Aungels into Abrahams bosome. The ryche manne also dyed and was buryed: And beinge in hell in tormentes, he lyfte vp hys eyes & sawe Abraham

Abraham a farre of, and Lazarus in hys bosome, and he cryed & sayd: father Abraham haue mercy on me: & send Lazarus, that he may dippe the tippe of hys finger in water, and coole my tonge, for I am tormented in thys flame. But Abraham sayd: Sonne, remembre that thou in thy lyfe time, receyuedst thy pleasure: and contrary wyle Lazarus receyued payne: But now he is comforted and thou art punished. Beyond al thys, betwene vs and you there is a great space set, so that they which would goe frō hence to you cannot: nether may come from thence to vs. Then he sayde: I praye thee therfore father, send him to my fathers house (for I haue fine brethren) for to warne them, lest they come also into thys place of torment. Abraham sayde vnto hym: they haue Moyses and the Prophetes, let them heare them. And he sayd: nay father Abraham, but yf one come vnto them from the dead, they wyll repent. He sayd vnto hym: Yf they heare not Moyses and the Prophetes, neyther wyll they beleue, though one rose from death agayne.

The second Sundae.

The Collect.



Orde, make vs to haue a perpetuall feare and loue of thy holpe name: for thou neuer faylest to helpe and gouerne them, whome thou doeste brynge vp in thy stedfaste loue: Graunt thys. &c.

The Epistle.

Baruayle



Mayle not my brethren, though the world hate you. we know that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abydeth in death. whosoever hateth hys brother, is a mansleaver. i. Ioh. iiii.

And ye know that no mansleaver hath eternal lyfe abyding in him. Hereby perceyue we loue, because he gaue his lyfe for vs: & we oughte to geue oure lyues for the brethren. But who so hath this worldes good, & seeth his brother haue nede, & shutteth by his compassion fro him: how dwelleth the loue of god in him? My babes, let vs not loue in worde, nether in tonge: but in dede & in veritie. Hereby we know that we are of the verytie and can quiet our heartes before him. For yf our heart condemne vs, God is greater the our heart, & knoweth al thinges. Derely beloued, yf our heart condemne vs not, then haue we trust to Godward: and whatsoener we aske, we receyue of him, because we kepe hys commaundementes, & doe those thinges whiche are pleasant in his sight. And this is his commaundement, that we beleue on the name of his sonne Jesus Christ, and loue one another as he gaue comaundement. And he that kepeth his comaundementes, dwelleth in him, and he in hym: and hereby we knowe that he abydeth in vs, even by the spyryte which he hath geuen vs.

The Gospell.



Certayne mā ordeyned a great supper, & bad many, & sent his seruannt at supper time, to saye to the that were biddē, come: for al thinges are now ready. And they al at once began to make excuse. The first saide vnto hym: I haue bought a farme, and Luk. xlii

and I must nedes go and see it, I praye thee haue me excused. And another sayde: I haue bought: v. yoke of Oxen, and I goe to proue them, I praye thee haue me excused. And another sayd: I haue married a wyfe, and therfore I cannot come. And the seruaunt returned & brought his mayster worde agayne therof. The was the good man of the house displeased, and sayd to hys seruaunt: go out quickly into the stretes and quarters of the cite, and bringe in hyther the poore, and feble, & the halte, and blynde. And the seruaunt sayde: Lord, it is done as thou hast commaunded, and yet there is rowme. And the Lorde sayde vnto the seruaunte: goe out vnto the hye wayes and hedges, and compel them to come in, that my house may be fylled. For I say vnto you, that none of these men whych were bydde shal taste of my supper.

The thirde Sundae.

The Collect.



Lord, we beseeche thee mercifully to heare vs; and vnto whom thou haste geuen an hartie desyre to pray: graunte that by thy myghtye ayde we maye be defended: throughe Iesus Christe oure Lorde.

The Epistle.

1. Pet. v.



Submit youre selues euery man one to another: knytte your selues together in lowlinesse of mynde. For God resisteth the proude, & geueth grace to the humble. Submit your selues therfore vnder the myghtye hande of God, that he maye exalt

The third Sundaie.

exalt you whē the time is come. Cast al your care bp-
on hym: for he careth for you. Be sober, and watch: for
your aduersary the deuill, as a roaryng Lyon, walketh
about, seekyng whom he may deuoure: whom resiste
stedfaste in the fayth, knowing that the same afflicti-
ons are appointed vnto your brethren, that are in the
world. But the god of al grace whiche hath called vs
vnto his eternal glory by Chryst Jesu, shall hys owne
self (after that ye haue suffered a litle affliction) make
you perfect, settle, strength, and stablishe you. To hym
be glory and dominion for euer and euer. Amen.

The Gospel.



Then resorted vnto hym, all the Pub-^{Luk. xv.}
licans and sinners for to heare him.
And the Phariseis and Scribes mur-
mured, saying. He receiueth sinners &
eateth wyth them. But he put forth
this parable vnto them, saying: what
man among you hauing an hundreth

shepe (if he lose one of them) dooeth not leaue ninetie
and nine in the wildernes, and goeth after that which
is lost, vntil he finde it: And when he hath found it, he
laieth it on his shoulders with ioye. And as sone as he
cometh home, he calleth together his louers & neigh-
bours, saying vnto them: Reioyce with me, for I haue
founde my shepe which was lost. I say vnto you, that
likewise ioye shalbe in heauen ouer one synner that re-
penteth, more then ouer ninetie and nine iust persons,
which nede no repentance. Either what woman ha-
uing ten grotes (if she lose one) doth not light a candle
and swepe the house, and seke diligently til she find it:
And whē she hath founde it, she calleth her louers and
her neighbours together, saying: Reioyce with me, for
I haue founde the grote which I lost. Likewise, I say
vnto

The fourth Sundaye.

vnto you,shal there be ioye in the p[re]sence of the Ang[els] of god,ouer one synner that repenteth.

The fourth Sundate.

The Collect.



God, the protecto[er] of al that trust in the, without who[n] nothing is strong, nothing is holye: encrease and multiplie vpon vs thy mercye, that thou being our ruler and guide, we may so passe through thinges temporall, that we finally loose not the thinges eternall: Graunte thys heauenlye father, for Iesu Christes sake our Lorde.

The Epistle.

Ro. viii.



Suppose that the afflictions of this life are not woorthye of the glo[ry]e which shalbe shewed vpon vs. For the feruent desyre of the creature abydeth, looking when the sonnes of God shal appeare, because the creature is subdued to vanitie agaynst the will therof, but for hys will whiche hath subdued thesame in hope. For thesame creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we knowe that euery creature gro[n]eth with vs also, and trauayleth in payne, even vnto this tyme: not onely it, but we also whiche haue the fyrst frutes of the spirite, mourne in our selues also, and wayte for the adoption (of the chyl dren of G O D) even the deliuerance of our bodies.

The

The fourth Sundaye.

The Gospel.



Ye merciful as your father also is Luke. vi.
merciful. Judge not, and ye shall not
be iudged: cōdemne not, and ye shall
not be condemned. Forgeue and ye
shalbe forgiven. Geue and it shal be
geuen vnto you, good measure and
pressed downe, and shaken together,

and running ouer, shall men geue into youre bosomes.
For wyth the same measure that ye mete withal, shall
other men mete to you agayne. And he put furth a si-
militude vnto thē. Can the blind leade the blynde: doe
thei not both fall into the ditch? The disciple is not a-
boue his maister: Every man shalbe perfecte, euen as
his maister is. Why seest thou a mote in thy brothers
eye, but considerest not the beame that is in thine own
eye? Eytther how canst thou saye to thy brother: Bro-
ther, let me pul out the mote that is in thine eye, when
thou seest not the beame that is in thine own eye: fyrst
thou ypocrite, cast out the beame out of thine own eye,
then shalt thou see perfectly to pull oute the mote that
is in thy brothers eye.

The fifth Sundae.

The Collect.



Grant Lord, we beseeche thee, that the course
of thys world may be so peateably ordred by
thy gouernaunce: that thy congregaciō may
ioyfully serue thee in all Godly quyetnes:
through Iesus Christ our Lorde.

The Epistle.

H. II.

Be

i. Pet. iii.



Be you al of one mind, and of one heart, loue as brethre, be pietiful, be curteous, (meke) not rendring euil for euil, or rebuke for rebuke: but contrariwise blesse, knowing that ye are thereunto called, euē that ye should be heyres of the blessing. For he that dooeth long after life and loueth to see good dayes: let him refrayne his tong from euil, and his lippes that they speake no guyle. Let him eschewe euil and doe good: let hym seke peace, and en- sue it. For the eyes of the Lorde are ouer the righte- ous, and his eares are opē vnto theyr prayers. Again, the face of the Lord is ouer them that doe euil. More- ouer, who is he that will harne you, if ye folow that whiche is good: yea, happy are ye if any trouble hap- pen vnto you for righteousnes sake. Be not ye afrayd for anye terrour of them, neither bee ye troubled, but sanctifye the Lorde God in your heartes.

The Gospell.

Luke. v



It came to passe that (when the people preaced vpon him, to heare the word of God) he stode by the lake of Genaza- reth, and sawe two shippes stande by the lakes syde, but the fishermen were gone out of them, and wer washing theyr nettes. And he entred into one of the shippes (which pertayned to Simon) and prayed hym that he woulde thrust out a litle from the land. And he sate down, and taught the people out of the ship. When he had left speaking, he sayd vnto Simon: launch out into the depe, and lette flippe your nettes to make a draughte. And Simon answered, and sayde vnto him: Maister, we haue la- boured

The fifth Sundae.

houred all nyghte, and haue taken nothing. Neuer-
thelesse, at thy commaundemente, I will looce forth
the nette. And when he had thus doone, they inclo-
sed a greate multitude of fyshes. But theyr nette
brake, and they beckened to theyr felowes (whiche
were in the other shippe) that they shoulde come and
helpe them. And they came and fylled both shypes,
that they sonke agayne. When Simon Peter sawe
this, he fell downe at Iesus knees, saying: Lorde, goe
from me, for I am a sinnefull manne. For he was a-
stonied and all that wer with hym, at the draughte
of fyshes whiche they hadde taken: and so was also
James and John the sonnes of Zebede, which were
partners with Simon. And Iesus sayde vnto Si-
mon: feare not, from henceforth thou shalt catche
men. And they brought the shypes to lande, and for-
soke all and folowed hym.

The sixth Sundae.

The Collect.

God whiche hast prepared to them that loue
thee, suche good thinges as passe all mannes
vnderstanding: Powre into our heartes such
loue toward thee, that we louing thee in all thynges,
may obtayne thy promises, whiche excede all that
we can desyre: through Iesus Christ our Lorde.

The Epistle.



Knowe ye not, that all we whiche are
baptised in Iesus Christe, are baptised to
dye with hym: We are buried then with
hym by baptisme for to dye: that likewise

Rom. vi.

h. iii.

as

The sixth Sundae.

as Christ was rayled from death by the glorie of the father, even so we also should walke in a new lyfe. For yf we be graft in death like vnto hym: even so shal we be partakers of the holy resurreccion: Knowing this, that our olde man is crucified with him also, that the body of synne myght vtterly be destroyed, that henceforth we should not be seruauntes vnto synne. For he that is dead, is iustified from synne. wherfore, yf we be dead with Christ, we beleue that we shal also liue with hym, knowing that Christe beeing rayled from death, dyeth nomore. Death hath no more power ouer hym. For as touching that he died, he died concerning sine once: And as touching that he lyueth, he lyueth vnto god. Likewise cōsider ye also, that ye are dead, as touching sinne, but are alyue vnto god, throughe Jesus Christ our Lorde.

C The Gospel.

Math. v.



Jesus said vnto his disciples: except youre ryghteousnes excede the ryghteousnes of the Scribes and phariseis, ye cannot enter into the kyngdom of heauen. Ye haue heard that it was sayd vnto them of olde time. Thou shalt not kyl: whosoener killeth, shalbe in daunger of iudgement. But I saye vnto you: that whosoener is angry with his brother (vnadvisedly) shalbe in daunger of iudgement. And whosoener saye vnto hys brother: Racha, shall bee in daunger of a counsell. But whosoener sayeth, thou foole, shall bee in daunger of hel fier. Therefore, if thou offereste thy gifte at the altare, and there remembrest that thy brother hath oughte agaynste thee, leaue there thyne offrynge beefore the altar, and goe thy way fyrst and bee reconcyled to thy brother, and then come
and

and offre thy gyft. Agree with thyne aduerſary quickly, whyles thou art in the waye wyth him, leſt at any tyme the aduerſary delyuer thee to the iudge, and the iudge delyuer thee to the miniſter, and then thou bee caſt into priſon. Verely I ſaye vnto thee: thou ſhalte not come oute thence, tyll thou haue payed the vttermoſt farthyng.

The .vii. Sundae,

The Collect.

Lorde of al power and myght, which art the auctour and gener of al good thinges: graffe in our heartes the loue of thy name, increaſe in vs true religion, nourish vs with al goodneſſe, and of thy greate mercye, kepe vs in the ſame: Through Jeſus Chriſt our Lorde.

The Epistle.

Speake groſſy, becauſe of the infirmitie of youre fleſhe. As ye haue geuen youre Rom. vi. membres ſeruautes to vncleannes, and to iniquitie (from one iniquitie to another:) euē ſo nowe geue ouer your members ſeruautes vnto ryghteouſneſſe, that ye may be ſanctified. For whē ye were ſeruautes of ſynne, ye were boyde of righteouſneſſe: what fruite had you then in thoſe thinges, whereof ye are now aſhamed: for the ende of thoſe thinges are death. But nowe are ye delyuered from ſynne, and made the ſeruautes of God, and haue youre fruyte to bee ſanctified, and the ende euerlaſtyng lyfe. For the rewarde of ſynne is death: but eternall lyfe is the gyft of God:
H. iiii. through

The seventh Sundaye.
through Iesus Christ our Lorde.

¶ The Gospel.

Mat. viii.



In those dayes, when there was a very great cōpany, and had nothing to eate: Iesus called his disciples vnto him, & sayed vnto them: I haue compassion on the people, because they haue bene now with me thre dayes, and haue nothing to eate: And if I sende them awaye fastyng to their own houses, they shal faint by the waye: for diuerse of them came from farre. And his disciples aunswered hym: where shoulde a man haue bread here in the wilderness, to satysfye these? And he asked them, how many loaves haue ye? Thei said, seuen. And he commaunded the people to sit down on the ground. And he toke the seuen loaves: And when he had geuen thanks, he brake and gaue to his disciples to set before them. And thei did set them before the people. And thei had a few smal fishes. And whē he had blessed, he commaunded them also to be set before them. And they did eate, and were suffysed. And they tooke vp of the broken meate that was left, seuen baskettes full. And thei that did eate, were aboue foure thousande. And he sente them awaye.

The eight Sundate.

¶ The Collect.



O whose prouidence is neuer deceyued: we humbly beseeche thee, that thou wilt put awaye from vs all hurtfull thinges, and geue those thynges which be profitable for vs: Throughe Iesus Christe oure Lorde.

¶ The



Brethren, we are debtors, not to the flesh to lyue after the flesh. For yf ye liue after y flesh, ye shal die. But yf ye through the spirite doe mortify the dedes of the body, ye shal lyue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receiued the spirite of bondage to feare any more, but ye haue receiued the spirite of adopcion, wherby ye crye: Abba father. The same spiryte certyfeth oure spiryte, that we are the sones of God. If we be sones, then are we also heires, the heires I meane of god, and heires annexed with Christ: if so bee that we suffre with hym, that we may be also glorified together with hym.

¶ The Gospel.



Beware of false prophetes, which come to you in shepes clothing, but inwardly they are rauening wolues. Ye shall know them by their fruites. Doe men gather Grapes of thornes: Or Figges of Thistles: Euen so euery good tree bringeth furth good fruites. But a corrupte tree, bringeth furth euil fruites. A good tree cannot bring furth bad fruites: neyther can a bad tree brynge forth good fruites. Euery tree that bryngeth not forth good fruit, is hewen downe and cast into the fyre. wherefore, by theyr fruites ye shal knowe them. Not euery one that sayeth vnto me, Lorde, Lorde, shal enter into the kingdom of heauen: but he that doeth the wyl of my father, whiche is in heauen, he shal entre into the kingdom of heauen.

The ix. Sundate.

The Collect.



Comunt to vs lord we beseeche thee, the spirite to thynke and dooe alwayes suche thynges as bee ryghtfull: that we, whiche cannot bee without thee, may by thee be hable to liue accordinge to thy will. Through Jesu Christe our Lorde.

The Epistle.

i. Cor. x



Brethre, I would not that ye should be ignoraunt, how that our fathers wer al vnder the cloude: & all passed throughe the sea, and were all baptised vnder Moyses in y cloude, and in the sea, and did all eate of one spirituall meate, and dyd all drinke of one spiritual drinke. And they dranke of the spirituall Rocke that folowed them, whiche Rocke was Christ. But in many of the had god no delyght. For they wer ouerthrowen in the wilderness. These are ensamples to vs, that we shoulde not luste after euill thynges, as they lusted. And that ye shoulde not be worshippers of ymages, as were some of them, accordynge as it is witten: The people sate downe to eate, and drynke, and rose vp to playe. Neyther lette vs bee defyled with fornicacion, as some of them wer defiled with fornicacion, and fell in one day thre and twenty thousande. Neither let vs tempte Christe, as some of them tempted, and wer destroyed of serpētes. Neither murmure ye, as some of them murmured, & wer destroyed of the destroyer. Al these thynges hapned vnto them for ensamples: But are witten to put

put vs in remembraunce, whō the endes of the worlde are come vpon. wherfore, lette hym that thynketh he standeth, take hede lest he fal. There hath none other temptation taken you, but suche as folowed the nature of man. But God is faythfull, whiche shall not suffer you to be tempted aboue your strength: but shall in the middes of temptation make a way, that ye may be hable to beare it.

¶ The Gospel.



Jesus sayed to his disciples: There was a certayne ryche man, whiche

Luk. xvi

had a Stewarde, and thesame was accused vnto hym, that he had wasted his goodes. And he called him, & said vnto him: how is it that I heare this of thee? Geue accoumptes of thy Stewardship, for thou mayste bee no longer Stewarde. The Stewarde sayed within himselfe: what shall I doe? For my maister taketh away from me the Stewardship. I cannot dygge, and to begge I am ashamed. I wote what to doe, that when I am put out of the Stewardship, they maye receiue me into theyr houses. So when he had called all hys Maisters Debtors together, he sayd vnto the first: how much oweste thou vnto my Maister? And he sayed: an hundred tunnes of oyle. And he sayd vnto hym: take thy Byll, and sit down quickly and wryte fiftie. Then sayed he to an other: how much owest thou? And he sayed: an hundred quarters of wheate. He sayd vnto hym: take thy Byll and wryte foure skore. And the Lorde commended the vniuste Stewarde, because he had done wisely. For the chidren of thys worlde are in their nation wiser the the childe of light. And I say vnto you: Make you frendes of the vnrighteous Mammon, that when

The tenth Sundate.

when ye shall haue nede, they maye receiue you into
euerlasting habitacions.

The tenth Sundate.

The Collect.



Et thy mercifull eares, O Lorde, bee open to
the prayers of thy humble seruauntes: and
that they may obtayne theyr petitions, make
them to aske suche thynges as shall please
thee: through Iesus Christ our Lorde.

The Epistle.

1. Cor. xii



Concerninge spirituall thynges
(brethren) I would not haue you
ignorant. Ye know that ye wer
Gentiles, and went your wayes
vnto diuine ymages, euen as ye
wer led. wherfore I declare vn-
to you, that no man, speaking by
the spirite of god, desyeth Iesus.
Also no manne can say that Iesus is the Lorde, but
by the holy goste. There are diuersities of gyftes, yet
but one spirite. And there are dyfferences of admini-
stracions, and yet but one Lorde. And there are di-
uerse maners of operations, and yet but one God,
which woorketh all in all. The gyfte of the spirite is
geuen to euerye man, to edifye withall. For to one is
geuen through the spirite, the utteraunce of wisdom:
To an other is geuen the utterance of knowledge, by
thesame spirite. To an other is geuen fayth by ysame
spirit. To another the gift of healing by ysame spirit.
To another power to do miracles. To another to pro-
pheticie. To another iudgemēt to discerne spirites. To
another

The tenth Sundaie.

another dyuerse tongues. To another the interpreta-
cion of tongues: But these all worketh the selfe same
spyrite, deuydinge to euery man a severall gyfte, euen
as he wyll.

The Gospel.



And when he was come nere to Hierusalem, he beheld the citie, & wepte on
it, saying: Vt thou hadst knowe those
things, which belōg vnto thi peace,
euen in this thy daye thou wouldest
take hede. But now are they hyd frō
thyne eyes. For the dayes shal come
vnto thee, that thy enemies shal cast a banke aboute
thee, and compasse thee round, & kepe thee in on euery
syde, and make thee euen wyth the grounde, & thy chil-
dren which are in thee. And they shal not leaue in thee
one stone vpon another, because thou knowest not the
tyme of thy bysytacion. And he went into the Tem-
ple, and began to cast out them that solde therein, and
them that bought, saying vnto thē: It is wrytten, my
house is the house of prayer, but ye haue made it a
denne of theues. And he taught dayly in the temple.

Luk. xix

The .xi. Sundate.

The Collect.



God which declarest thy almighty power, most
chiefly in shewing mercy and pitie: Geue vnto
vs aboundantly thy grace, that we runninge
to thy promyses, maye be made partakers of
thy heauenly treasure: through Iesus Christ our Lord.

The

¶ The Epistle.

i. Cor. xv



Brethren, as pertayninge to the gospell whiche I preached vnto you, whiche ye haue also accepted, and in the whiche ye cōtinue, by the which ye are also saued: I doe you to wete after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in bayne. For firste of all I delyuered vnto you that which I receiued, how that Christ dyed for our sinnes, agreeing to the scriptures: and that he was buryed, and that he arose againe the thirde daie, accordyng to the scriptures: And that he was seen of Cephas, then of the. xii. After that he was seen of moe then fyue hundreth brethren at once, of which many remaine vnto this day, and many are fallen a slepe. After that appeared he to James, the to al the Apostles. And last of all he was seen of me, as of one that was borne out of due tyme. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the cōgregacion of god. But by the grace of God, I am that I am. And his grace whiche is in me, was not in bayne. But I laboured more aboundantlye then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I or they, so we preached, and so ye haue beleued.

¶ The Gospell.

Lu. xviii.



Christe tolde this parable vnto certayne whiche trusted in themselves that they were perfecte, and despised other. Two men went vp into the Temple to pray, the one a Pharise, and the other a Publycane. The Pharise stode and prayed thus with himselfe. God, I thanke thee that I am not
as

as other men are, extortioners, vniuste, adulterers, or as this publicā. I fast twise in the weke: I geue tithe of al that I possesse. And the publicā standing a farre of, would not lift vp his eyes to heauen, but smote hys brest, saying: God be merciful to me a sinner. I tel you, this man departed home to hys house iustified more then the other. For euery man that exalteth hymselfe shalbe brought lowe: And he that humbleth hymselfe shalbe exalted.

The. xii. Sundate.

The Collect.



A mightie and everlasting god, which art alwayes more readye to heare then we to praye: And art wont to geue more then either we desire or deserue: Dowre down vpon vs the aboundaunce of thy mercy, forgiving vs those thynges wherof our conscience is afraid, and geuing vnto vs, that that our prayer dare not presume to aske: through Iesus Chyrt our Lord.

The Epistle.



Suche trust haue we throughe Chyrt to Godwarde, not that we are sufficiente of our selues to thynke anye thyng, as of oure selues, but yf we be hable vnto any thig, the same cūmeth of god, which hath made vs hable to minister the new testamēt, not of the letter but of the spirit. For the letter killeth, but the spirit geneth life. If the ministraciō of death through

ii. Cor. iii

The. xii. Sundae.

through the letters figured in stones, was glorious, so that the chyldren of Israel could not behold the face of Moses, for the glory of his countenaunce (which glory is done awaye:) why shall not the ministracion of the spirite be much more gloryous: for if the ministracion of condemnation be gloryous, much more doth the ministracion of ryghteousnes excede in glory.

The Gospel.

Mar. vii.



Jesus departed from the coastes of Tyre and Sidon, and came vnto the sea of Galile throughe the middes of the Coastes of the .x. cities. And they broughte vnto hym one that was deaffe, and had an impediment in his speche, and they prayed hym to put his hande vpon hym. And when he had taken hym asyde fro the people, he put hys fingers into his eares, and did spit, and touched his tongue, and loked vp to heauen and sighed, and sayd vnto hym: Ephata, that is to say: be opened. And straightway his eares were opened, and the stryng of hys tongue was loosed, and he spake playne. And he commaunded them that they should tel no man. But the more he forbad the, so much the more a great deale they published, saying: he hath done all thinges well, he hath made both the deaffe to heare, and the dumme to speake.

The. xiii. Sundae

The Collect.



Almightie and merciful god, of whose onely gyfte it cummeth, that thy faythful people doe vnto thee true and laudable seruice: graunte we beseeche

beseche thee, that we may so runne to thy heauēly promyses, that we faile not finally to attayne the same: Through Iesus Christ our Lorde.

The Epistle.



D Abraham & his sede wer the promises made. he sayth not in his seedes, as many: but in thy sede, as of one, which is Christe. This I say, that the law which began after ward, beyond .iiii. C. and .xxx. yeres, doth not disanul the testament that was confirmed afore of God vnto Christe

Galat. iii

ward, to make the promyse of none effecte. For yf the inheritaunce come of the law, it cometh not now of promyse. But God gaue it to Abraham by promise. wherefore the serueth the law: The law was added because of transgressiō (til the sede came, to whō the promesse was made) & it was ordayned by Angels in the hand of a mediator. A mediator is not a mediator of one: But God is one. Is the law then agaynst the promise of God: God forbid. For yf there had been a law geue which could haue geuen lyfe: then no doubt righteousnes should haue come by the lawe. But the scripture concludeth all thinges vnder synne, that the promyse by the fayth of Iesus Christ, should be geuen to them that beleue.

The Gospel.



MAppye are the eyes whiche see the thinges that ye see. For I tel you that many prophetes and kynge haue desired to see those thinges which ye see, and haue not seen them: and to heare those thynges which ye heare, and haue not heard the. And behold,

Luke. x.

I. i.

a certayn

a certayne lawier stode by and tempted hym, saying: Mayster, what shal I doe to inherite eternall lyfe: he sayde vnto hym: what is wyrtten in the lawe: howe readeest thou: and he answered, and sayde: Loue the Lorde thy God wyth all thy hearte, and wyth all thy soule, and wyth al thy strength, and wyth al thy mind: and thy neyghboure as thy selfe. And he sayde vnto hym: Thou hast answered righte. Thys doe and thou shalte lyue. But he wyllinge to iustifye hymself, sayde vnto Iesus: And who is my neyghboure: Iesus answered, and sayde: A certayne man descended from Ierusalem to hierico, and fell amonge theues, whyche robbed hym of hys raymente, and wounded hym, and departed, leauinge hym halfe dead. And it chaunced that there came downe a certayne prieste that same waye, and when he sawe hym, he passed by. And lyke- wyle a Leuite, when he wente nye to the place, came and loked on hym, and passed by. But a certayne Samaritane as he iourneyed, came vnto hym: and when he sawe hym, he had compassion on hym, and wente to, and bounde by hys woundes, and powred in oyle and wyne, and set him on hys owne beast, & broughte hym to a common inne, and made prouision for hym. And on the morowe, when he departed, he tooke oute two pence, and gaue them to the hoste, and sayd vnto hym: Take cure of hym, and whatsoeuer thou spendeste more, when I come agayne, I wyll recompence thee. whyche now of these three thinkest thou was neyghboure vnto hym that fell amonge the theues: and he sayde vnto him: he that shewed mercy on him. Then sayde Iesus to hym: goe, and doe thou lyke- wyle.

The. xiiij. Sundae.

The Collect.



A mightie & everlastinge God, geue vnto vs the increase of faythe, hope, and charitie, and that we may obtayne that which thou doest promyse: make vs to loue that whiche thou doest commaunde, through Iesus Christe our Lorde.

The Epistle.



Say, walke in the spirite, & fulfil not the luste of the fleshe. For the fleshe lusteth contrary to the spirit, and the spirite cōtrary to the fleshe: these are contrary one to the other, so that ye cānot do whatsoener ye would. But & yf ye be led of the spyryte, then are ye not vnder the lawe. The dedes of the flesh are manifest, which are these, adultery, fornicacion, vnclēnes, wantonnes, worshypping of ymages, witchecraft, hatred, variaunce, zeale, wrath, stryfe, sedicions, sectes, enuyinge, murder, dronkenness, gluttony, and suche lyke: of the whiche I tell you before, as I haue tolde you in tymes past, that they which cōmit suche thinges, shal not be inheritors of the kingdom of God. Contrarily, the frayte of the spirite is loue, ioye, peace, longe sufferinge, gentylnes, goodnes, faythfulnes, mekenes, temperaunce. Agaynst suche there is no lawe. They truly that are Christes, haue crucified the fleshe with the affections and lustes.

Gala. vi

The Gospell.

J. ii.

And

Lu. xvii.



And it chaunced as Iesus wet to Ierusalem, that he passed throughe Samaria & Galile. And as he entered into a certayne towne, there met him. x. men that were lepers. whiche stode afarre of, and put forth the theyr voyces, and sayd: Iesus Master haue mercy vpon vs. when he sawe them, he sayde vnto the: go shew your selues vnto the Priestes. And it came to passe, that as they wente they were censed: And one of the, when he saw that he was censed, turned backe agayne, & with a loude voyce prayled God, & fel downe on his face at his fete, & gaue him thākes. And the same was a Samaritane. And Iesus answered, & sayd: Are there not. x. censed: but where are those nine? There are not found that returned agayne to geue God prayse, saue onely this straūger. And he said vnto him: Arise, goe thy waye, thy faythe hathe made thee whole.

The. xv. Sundate.

¶ The Collect.



Kepe we beseeche thee, O Lorde, thy Churche wyth thy perpetuall mercye, and because the frayltie of man, without thee, cannot but fal: Kepe vs euer by thy helpe, and leade vs to all thinges profitable to our saluacion: through Iesus Christ our Lorde. Amen.

¶ The Epistle.



Ye see how large a letter I haue writ- Galat. vi.
ten to you wyth myne owne hande.
As manye as desyre with outwarde
appearaunce to please carnallye, the
same constrayne you to be circuncy-
sed, onely lest they should suffer perse-
cution for the crosse of Christe. For
they the selues which are circūcised kepe not the law,
but desyre to haue you circūcised, that thei might re-
ioyce in your fleshe. God forbid that I shoulde reioyce
but in the crosse of our Lord Iesu Christ, whereby the
world is crucified vnto me, & I vnto the world. For in
Christ Iesu nether circūcisiō auayleth any thing at al;
nor vncircūcisiō: but a new creature. And as many as
walke according vnto this rule, peace be on the, & mer-
cy, & vpon Israel that pertayneth to God. Fro hence-
forth, let no man put me to busynes: for I beare in my
body the markes of the lord Iesu. Brethre, the grace of
our Lord Iesu Christ, be with your spirite. Amen.

The Gospel.



No man can serue two Maisters: for ether Math. vi
he shal hate the one and loue the other, or
elles leane to the one, & despyse the other:
ye cannot serue God & Mammon. There-
fore I saye vnto you: be not carefull for
your lyfe, what ye shall eat or drinke: nor
yet for your body, what raymente you shall put on. Is
not the lyfe more worth the meate: & the body more of
value then raymēt? Beholde the foules of the ayre, for
they sowe not, neither do they reape, nor carie into the
barnes: & your heavenly father fedeth them. Are ye not
much better then they? whiche of you (by takynge
carefull thought) can adde one cubite vnto his stature.

J. iii.

And

The .xvi. Sundaye.

And why care ye for rayment: Consydre the Lilies of the fielde, how they grow. They labour not: nether do they spinne. And yet I saye vnto you, that euen Salomō in al his royaltie, was not clothed like one of these. wherfore, yf god so clothe the grasse of the field (which though it stand to day, is to morowe cast into the for-
nace:) Shall he not muche more doe thesame for you, O ye of lytle fayth: Therefore take no thought, sayinge: what shall we eate, or what shall we drinke, or where-
with shall we be clothed: after al these thinges doe the Gētiles seke. For your heavenly father knoweth that ye haue nede of all these thinges. But rather seeke ye fyrst the kyngdom of God, & the righteousnes therof, & al these thinges shall be ministred vnto you. Care not then for the morow: for to morowe day shall care for it selfe: sufficient vnto the daye is the trauayle therof.

The .xvi. Sundate.

The Collect.



Orde we beseeche thee, let thy continuall pitie cleanse and defend thy congregation: & because it cannot continue in safetie withoute thy succoure, preserve it euermore by thy helpe and goodnes: through Iesus Christe our Lorde.

The Epistle.

Ephe. iii.



Desyre that you faynte not because of my tribulations that I suffre for youre sakes: whyche is youre prayse. For thys cause I bowe my knees vnto the Father of oure Lorde Iesus Christe, whyche is Father of all that is called father in heauen and in yearth, that he woulde

would graunt you, according to the ryches of his glorye, that ye may be strengthened with might by his spirite in the inner man: that Christ maye dwel in youre heartes by fayth, that ye beyng rooted & grounded in loue, might be hable to comprehend with all saintes, what is the bredth, lengthe, depth and heigthe, and to knowe the excellent loue of the knowledge of Christe, that ye myght be fulfylled with all fulnes, which cometh of God: Vnto him that is hable to do exceedinge abundantlye aboue all that we aske or thinke, according to the power that worketh in vs, be prayse in the congregacion by Christ Iesus, throughout al generations from tyme to tyme. Amen.

The Gospell.



And it fortuneth that Iesus wēt Luke, vii
into a Citie called Naim, & many of hys disciples wente with him, and much people. When he came nye to the gate of the citie: beholde, there was a dead man caried out, which was the onely sonne of his mother, and she was a widow, & muche people

of the citie was with her. And whē the Lord saw her, he had compassiō on her, and said vnto her: wepe not. And he came nye and touched the coffen, & they that bare hym stode styll. And he sayde: yonge man, I saye vnto thee, aryse. And he that was dead, satē vp, & began to speake. And he delyuered hym to hys mother. And there came a feare on them all. And they gaue the glorye vnto God, sayinge: A greate Prophete is rysen vp among vs, and God hath visited his people. And thys rumour of hym went forth throughoute all Jewrye, and throughoute all the regions whiche lye round aboute.

The .xvii. Sundaie.

The Collect.



Orde, we praye thee that thy grace maye alwayes p̄uent and folowe vs, and make vs continually to be geuen to all good workes: through Iesu Christ our Lord.

The Epistle.

Ephe. iiii.



(which am a prysoner of the lordes) exhorte you, that ye walke worthy of the vocation wherewith ye are called, with al lowelynes and mekenes, with humblenes of mynde, forbearinge one another through loue: and be diligente to kepe the vnitie of the spirite, through the bonde of peace, being one body and one spirite, even as ye are called in one hope of youre callinge. Lette there be but one Lord, one fayth, one baptisme, one God and father of all, whiche is aboue all, and through all, and in you all.

The Gospell.

Lu. xiiii.



It chaūced that Iesus went into the house of one of the chiefe Phariseis, to eate bread, on the Sabbothe daye: and they watched hym. And beholde, there was a certayne man before hym whych had the dropsye. And Iesus aunswered, and spake vnto the lawiers and Phariseis, sayinge. Is it lawefull to heale on the Sabbothe daye? And they helde theyr peace. And he tooke hym and healed hym, and let hym goe: and answered them, saying: which of you shal haue an asse or an Oxe fallē into
into

into a pyt, and wyll not strayght waye pull hym oute
on the Sabboth daye: And they coulde not aunswere
hym agayne to these thinges. He put forth also a simi-
litude to the geastes, when he marked how they prea-
ched to be in the hyest roumes, and sayd vnto the: whē
thou arte bidden to a weddinge of any man, sytte not
downe in the hyghest rounge, lest a more honourable
man then thou be bidden of him, and he (that bad him
and thee) come and say to thee: geue this man rounge:
and thou begin with shame to take the lowest rounge.
But rather when thou arte bydden, goe and syt in the
lowest rounge, that when he that bad thee cometh,
he maye saye vnto thee: frend, syt by hyer. Then shalt
thou haue worship in the presence of them that syt at
meate wyth thee. For whosoener exalteth hymselfe,
shalbe brought lowe, and he that humbleth hymselfe,
shalbe exalted.

The. xviii. Sundae.

The Collect.



Orde we beseeche thee, graunte thy people
grace to auoyde the infeccions of the deuyll,
and wyth pure hearte and mynde, to folowe
thee, the onely God: throughe Jesus Christe
oure Lorde.

The Epistle.



Thanke my God alwayes on your behalfe, ^{i. Cor. i.}
for the grace of God, whiche is geue you by
Jesus Christ, that in al thinges ye are made
riche by him, in al vtterance, & in al know-
ledge, by the whyche thynges the testimonie of Jesus
Christ,

Christ, was confirmed in you: so that ye are behynd in no gyfte, wayting for the appearing of our Lorde Jesus Christe, which shall also strength you to the ende, that you may be blameles, in the daye of the comming of our Lord Jesus Christe.

The Gospel.

mat. xxii



When the Phariseis had heard, that Jesus dyd put the Saduceis to sylence, they came together, and one of them (whiche was a doctor of lawe) asked hym a question, tempting him, & sayinge: Maister, whiche is the greatest cōmaundemente in the lawe: Jesus sayd vnto him: Thou shalt loue the lord thy god with al thy heart, & wyth al thy soule, & with al thy mynde. Thys is the first & greatest cōmaundemente. And the second is lyke vnto it. Thou shalt loue thy neighbour as thy selfe. In these two cōmaundementes hange all the lawe & the Prophetes. whyle the Phariseis were gathered together, Jesus asked them, sayinge: what thinke ye of Christ: whose sonne is he: They sayd vnto him: the sōne of Dauid. He sayd vnto thē: how then doth Dauid in spirite cal him Lord, sayinge: The lord sayd vnto my Lord, syt thou on my ryght hand tyll I make thine enemies thy fote stoolle. Yf Dauid then call hym Lord, how is he then his sonne: And no mā was hable to answere him any thing, nether durst any man (from that daye forth) aske him any moe questions.

The. xix. Sundae.

The Collect.



GOD, for asmuche as wythoute thee, we are not hable to please thee: Graunt that the workinge

of thy mercye, maye in all thinges directe and rule our heartes: Through Iesus Christ our Lorde.

The Epistle.



Hys I say and testifie through the Lorde, that ye henceforth Ephes. iiii walke not as other Gentyles walke, in vanitie of their mind, whyle they are blynded in their vnderstanding, beinge farre fro a godlye lyfe, by the meanes of the ignorance that is in them, and because of the blyndnes of

theyr heartes, which beinge past repentance, haue geuen themselves ouer vnto watonnesse, to worke al manner of vncleannes, euē with gredynes. But ye haue not so learned Christe. Yf so be that ye haue hearde of him, and haue been taught in hym, as the trueth is in Iesu (as concerning the conuersation in times past) to laye from you the olde man, which is corrupt, according to the deceyuable lustes. To be renued also in the spirite of youre mynde, and to put on that newe man, whiche after God is shapen in righteousness and true holines. wherfore, put away lying, & speake every man truth vnto hys neyghbour, for as muche as we are membres one of another. Be angrie and synne not: Let not the Sunne go downe vpon your wrath, nether geue place to the backbiter. Let him that stole, steale nomore, but lette hym rather labour wyth hys handes the thinge whiche is good, that he maye geue vnto him that needeth. Let no filthy cōmunicacion procede out of youre mouth. But that whiche is good to edifye withall, as oft as nede is, that it may minister grace vnto the hearers. And greue not the holy spyryte of God, by whom
ye are

The. xix. Sundaye.

ye are sealed vnto the day of redemptiō. Let al bitter-
nes and fearcenes, & wrathe, & roaringe, & cursed spea-
king, be put away fro you, with all maliciousnesse. Be
ye courteous one to another, merciful, forgēig one an-
other, euē as God for Christes sake hath forgēuen you.

The Gospell.

Math. ix



Jesus entred into a thyp & passed o-
uer, & came into his owne citie: And
behold, they broughte to hym a man
sycke of the palseye, lyinge in a bed.
And when Jesus sawe the fayth of
them, he sayd to the sycke of the pal-
seye: Sonne bee of good chere, thy
synnes be forgēuen thee. And beholde, certayne of the
Scribes sayde within them selues: thys man blasphe-
meth. And when Jesus saw theiꝝ thoughtes, he sayd:
wherefore thinke ye euyl in your heartes: whether is
it easyer to say, thy synnes be forgēuen thee, or to saye,
arise and walke: But that ye maye knowe that the
sonne of man hath power to forgēue synnes in earth:
Then sayth he to the sycke of the palsey: Arise, take
vp thy bed, & goe vnto thyne house. And he arose & de-
parted to hys house: But the people that sawe it, mer-
ueyled & glorified God, whiche had geuen such power
vnto men.

The. xx. Sundate.

The Collect.



Almighty & merciful god, of thy bountiful good-
nes kepe vs fro all thinges that may hurt vs:
that we beyng ready both in body and soule,
may

maye wyth free heartes accomplyshe those thynges,
that thou wouldest haue done: Through Iesus Christ
oure Lorde.

The Epistle.



Take hede therfore how ye walke Ephes. vi.
circumspectlye: not as vnwyse,
but as wise men, redeminge the
time, because the dayes are euil.
wherefore, be ye not vnwyse, but
vnderstand what the wyl of the
Lord is, & be not drunken with
wyne, wherein is excelle. But be
fylled with the spirite, speaking

vnto your selues in Psalmes & hymnes, and spiritual
songes, singing & making melody to the Lord in your
heartes, geuing thanks alwayes for al thinges vnto
god the father, in the name of our lord Iesus Christ: sub-
mitting your selues one to another, in the feare of god.

The Gospel.



Iesus said to his disciples: The king- Mat. xxii
dom of heauen is lyke vnto a manne
that was a king, which made a Ma-
riage for his sone, and sent forth his
seruautes to call the that were bid-
den to the wedding, and they would
not come. Agayne he sente forth o-
ther seruautes, saying: Tell them whych are bydden:
behold, I haue prepared my diner, mine Oxen & my fat-
linges are kyled, and al thinges are ready: come vnto
the Marriage. But they made light of it, & wente they?
wayes:

wayes: One to hys farne place, another to hys Marchaundysse: and the remnaunt tooke his seruauntes, & intreated them shamefully, and slewe them. But whē the Kyng heard therof, he was wrothe, and sent forth his men of warre, and destroyed those murtherers, & brent vp theyr cytie. Then sayd he to hys seruauntes: the Mariage in dede is prepared, but they which were bydden, were not worthy: Go ye therfore oute into the hye wayes: and as many as ye fynde, byd them to the Maryage. And the seruauntes went forth into the hye wayes, and gathered together all, as manye as they could fynd, both good and bad, and the wedding was furnished with geastes. Then the kyng came in to see the geastes: and whē he spyed there a man, which had not on a wedding garment, he sayd vnto hym: frende, how camnest thou in hyther, not hauing a weddinge Garment: And he was euen speacheles. Then sayde the Kyng to the ministers: take and bynde hym hand and foote, and cast him into vtter darkenes, there shal be weping and gnashing of teeth. For many be called, but fewe are chosen.

The xxi. Sundate.

¶ The Collect.



Raunt we beseeche thee, mercifull Lord, to thy faythfull people, pardon and peace, that they may be censed from all theyr synnes, and serue thee wyth a quyet mynde: Throughe Jesus Chyste oure Lorde.

¶ The Epistle.



Y brethren, be strong through the lord, Eph. vi.
and through the power of his myghte.
Putte on all the armoure of God, that
ye may stande agaynst al the assaults
of the deuyll: for we wrestle not agaynst
bloud & fleshe, but agaynst rule, against
power, agaynst worldly rulers, euen gouerners of the
darkenes of thys worlde, agaynst spiritual craftynesse,
in heauenlye thinges. wherefore, take vnto you the
whole armoure of God, that ye maye be able to resiste
in the euyl daye, and stande perfecte in all thynges.
Stand therfore, and your loines gyrd with the truth,
hauing on the brest plate of righteousnes, and hauing
shoes on youre feete that ye maye be prepared for the
gospell of peace. Aboue all, take to you the shyld of
fayth, wherewith ye may quenche al the fiery dartes of
the wicked. And take the helmet of saluation, and the
sweord of the spirite, which is the worde of God. And
pray alwayes with all maner of prayer & supplication
in the spirite, and wathe therunto wyth al instaunce
and supplicatiō, for al saintes & for me: that vtterauce
maye be geuen vnto me, that I maye open my mouth
freely, to vtter the secretes of my Gospel (wherof I am
a messenger in bondes) that therein I maye speake
freely, as I oughte to speake.

The Gospel.



There was a certayne Ruler, whose sonne Iohn. iiii.
was sycke at Capernaum. Asone as the
same heard, that Iesus was come oute of
Ierowe into Galilee, he went vnto him, &
besought him that he would come downe
and heale his sonne. For he was euen at the poynt of
death. The sayd Iesus vnto him: excepte ye see signes
and

and wonders, ye wyll not beleue. The Ruler sayd vnto him : Syr, come downe or euer that my sonne dye. Jesus sayeth vnto him: goe thy way, thy sonne lyueth. The man beleued the worde that Jesus had spokē vnto him. And he went his waye. And as he was going downe, the seruautes mette him, & tolde him, saying: thy sonne lyueth. The enquired he of them the houre, when he began to amende. And they sayd vnto hym: yester day at the seuenth houre, the feuer lefte him. So the father knewe that it was the same houre, in the which Jesus said vnto him: Thy sonne lyueth: and he beleued, & al his household. This is agayne the second myracle that Jesus dyd, when he was come oute of Jewry into Galilee.

The, xxii. Sundate.

The Collect.



Orde, we beseeche thee to kepe thy household the church, in cōtinual godlines: that through thy protection, it maye be free from all aduersities, & deuoutely geuen to serue thee in good workes, to the glorie of thy name: Throughe Jesus Christe our Lorde.

The Epistle.

Philp. i.



Take my God with al remēbraūce of you alwayes in al my prayers for you, & praye with gladnes: Because ye are come into the felowship of the Gospell, from the fyrste daye vntyll now. And am surelye certyfyed of thys, that he whiche hath begun a good worke in you, shall perfourme it vntyll the daye

day of Iesus Christ: as it becometh me, that I should
so iudge of you all, because I haue you in my hert: for
asmuch as ye are all companions of grace with me,
euen in my bondes, and in the defending and establi-
shing of the gospel: for God is my record how great-
ly I long after you al, fro the verve heart roote in Je-
sus Christ. And this I praye, that your loue may en-
crease yet more and more in knowledge, and in all vn-
derstanding, that ye may accept the thynges that are
most extellent, that ye may be pure, and such as offend
no man, vntil the day of Christ, being filled with the
fruit of righteousnes, which cometh by Iesus Christ,
vnto the glory and prayse of God.

The Gospel.



Peter sayd vnto Iesus: Lorde, howe oft shall I forgene my brother, if he Mathew
xviii.
sinne agaynst me, till seuen times? Iesus sayeth vnto hym: I saye not vnto thee vntyll seuen tymes: but ~~seuen~~ ^{seuentye} tymes seuen times. There-
fore is the kyngdome of heauen lykened vnto a certayne manne that was a Kinge, whiche woulde
take accomptes of his seruantes. And when he had begon to reckon, one was brought vnto him, whiche
ought hym tenne thousand talentes: but forasmuche as he was not able to pay, his lord commaunded him
to be solde, and his wife and children, and all that he had, and payment to be made. The seruant fel down,
and besought him, saying: Syr, haue pacience with me, and I will pay thee all. Then had the lorde pietie on
that seruante, and loosed hym, and forgave him the debt. So the same seruant went out, and found one of
his felowes which ought him an hundred pence, and
K.i. he layed

he layed handes on hym, and toke hym by the throte, saying: paye that thou owest. And his felow fel down and besought him saying: haue patience with me, and I wil pay thee al. And he woulde not, but wente and cast him into prielson, til he shoulde paye the debt. So, when his felowes saw what was done, they wer very soyy, and came and tolde vnto their lorde all that had happened. Then his lord called hym and sayed vnto hym. O thou vngacious seruaunt, I forgave thee all that debt, when thou desiredst me: shouldest not thou also haue had compassyon on thy felowe, euen as I had pitie on thee: And his lord was wroth, and deliuered him to the Jailers, till he shoulde paye all that was due vnto him: So likewise shal my heavenly father do also vnto you: if ye from your heartes forgene not (euery one hys brother) their trespases.

The. xxiii. Sundae.

The Collect.



God our refuge and strength, which art the author of al godlynes, bee ready to heare the deuoute praiers of the Church: and graunt that those thynges whych we aske faithfully, we maye obtayne effectually: throughe Iesu Chyrste our Lorde.

The Epistle.

Phil. iii.



Brethren, be folowers together of me, and looke on them whiche walke euen so as ye haue vs for an ensample. For many walke (of whom I haue told you often, and now tell you weping) that they are the enemies of the crosse of Chyrst, whose end is damnacion, whose bely

bely is theyr God, and gloꝛye to theyr Name, whiche are worldly minded. But our conuersacion is in heauen, from whence we looke for the sauoure: euen the Lorde Iesus Christ, which shall chaunge our vile bodye, that he may make it like vnto his glorious bodye: according to the working, wherby he is hable also to subdue all thinges vnto himselfe.

The Gospel.



Then the Phariseis went out and toke counsayl, how they myght tangle hym in his wordes. And they sent out vnto him theyr disciples wyth Herodes seruautes, sayinge: Mayster we knowe that thou art true, & teache st the waye of God truly, nether carest thou for a-

Mar. xxiij

ny man, for thou regardeste not the outwarde appearaunce of men. Tell vs therfore, howe thinkest thou: Is it lawfull that tribute be geuen vnto Cesar, or not: But Iesus perceyuinge theyr wickednes, sayde: why tempte ye me ye ypocrites: Shewe me the tribute money. And they toke hym a peny. And he sayd vnto the: whose is this Image and superscription: they sayde vnto him, Cesars: The sayd he vnto them: geue therfore vnto Cesar, the thinges which are Cesars: & vnto God, those thinges whiche are Gods. When they heard these wordes, they maruayled, and left him, and went theyr waye.

The .xxiii. Sundaye.

The Collect.

Lord we beseeche thee assoyle thy people fro their offences: that through thy bountifull goodnes, we maye be deliuered from the bandes of all those

R. ii.

those sinnes, which by our frailtie we haue comitted:
Graunte thys. &c.

The Epistle.

Colos. i.



We geue thanks to God, the father of our lord Jesus Christe, alwaies for you in oure prayers: for we haue hearde of your fayth in Christe Jesu, and of the loue whiche ye beare to al saintes, for his hopes sake which is laied vp in store for you in heauen: of whiche hope ye heard before by the true worde of the gospel, which is come vnto you euen as it is, fruitfull, and groweth as it is also among you, from the day in the which ye heard of it, and had experience in the grace of god, through the truth, as ye learned of Epaphra our deare felowe seruaunt, which is for you a faithful minister of Christ, which also declared vnto vs your loue which ye haue in the spirite. For thys cause we also, euer sence the day we heard of it, haue not ceased to praye for you, and to desyre that ye might be fulfilled with the knowledge of his wil, in al wysedom & spiritual vnderstanding, that ye mighte walke worthy of the lord, that in al thynges ye maye please, being fruitfull in al good workes, & increasing in the knoweledge of god, strenghted with al mighte, throughe his gloruous power, vnto all pacyence and long sufferynge, with ioyfulnesse, geuing thanks vnto the father, which hath made vs mete to be partakers of the inheritaunce of saintes in lyght.

The Gospel.

whyle



Behold, there came a certayne ruler, and worshypped hym, saying: my daughter is euen nowe deceased, but come & lay thy hande vpon her, and she shal lyue. And Jesus arose and folowed him, and so did his disciples. And behold, a woman which was diseased with an issue of bloude twelue yeres, came behynde hym and touched the hemme of his vesture. For she said within her self. If I may touche but euen his vesture only, I shall bee safe. But Jesus turned hym about, and when he sawe her, he said: doughter be of good cōfort, thy faith hath made thee safe. And the woman was made whole euen the same tyme. And whē Jesus came into the rulers house, and sawe the minstrelles and people making a noyse, he sayd vnto them: get you hence, for the mayde is not dead but slepeth. And they laughed hym to scoorne: But when the people wer put furth, he went in, and toke her by the hande, and sayd: damosel arise. And the damosel arose. And this noise was abroad in al that lande. Math. ix

The. xxv. Sundaie.

The Collect.

Here by we beseeche thee, O lord, the willes of thy faithful people: that they plenteously bringing furth the fruite of good workes, maye of thee be plenteously rewarded: throughe Jesus Chryste our Lorde.

The Epistle.

R.iii.

Behold

Ier. xxiii



Beholde the tyme cometh, sayeth the lord, that I will rayse vp the righteous branche of Dauid, which king shal beare rule, and he shal prosper with wisdom, and shal set vp equitie and rightousnes agayn in earth. In his time shal Iuda be saued, and Israel shal dwell without feare: And this is the name that they shal call him, even the lorde ouer ryghteousnes: and therfore beholde, the time cometh, sayeth the Lorde, that it shal be no more sayd: the Lorde liueth, which brought the children of Israel out of the lande of Egypt: But the Lord liueth whiche brought furth & lead the sede of the house of Israel out of the northe lande, and from all countreyes where I haue scattered them: and they shal dwell in theyr owne lande agayne.

The Gospel.

Iohn, vi.



When Iesus lift vp his eyes, & saw a great company come vnto hym, he sayth vnto Philip: whence shal we bye bread that these may eate: This he sayde to proue hym: for he hymselfe knewe what he would doe. Philip answered him: two hundreth peniworth of bread are not sufficient for the that every man may take a litle. One of hys disciples (Andrew, Simon Peters brother) sayde vnto hym: There is a ladde here, which hath five barley loaves, and two fishes: but what are they among so manye: And Iesus said: make y people sit down: There was much grasse in the place. So y men sate downe, in number about five thousand. And Iesus toke the bread, & when

when he had geuen thanks, he gaue to the disciples, and the disciples to the that wer set downe. And likewise of the fylhes as much as they would. when they had eaten inough, he sayth vnto his disciples: Gather vp the broken meate which remayneth, that nothyng be lost. And they gathered it together, & fylled twelue baskettes with the broken meate of the fyne barley loaves, which broken meate remained vnto them that had eaten. Then those men (when they had seen the miracle that Jesus did) sayed: thys is of a trueth the same Prophete that shoulde come into the worlde.

If there be any moe Sundaies before Aduent Sundaye, to supply the same shalbe taken the seruice of some of those Sundaies that were omitted betwene the Epiphany and Septuagesima.

Saint Andrewes Daye.

The Collect.



In mightie god which didst geue such grace vnto thy holy Apostle Sainte Andrewe, that he redily obeyed the calling of thy sone Jesus Christ, and folowed hym without delaye: Graunte vnto vs all, that we being called by thy holy worde, maye furthwith geue ouer our selves, obediently to folow thy holy commaundementes: through the same Jesus Chyste our Lorde

The Epistle.

R. iiii. Vñ

Rom. x.



If thou knowledg with thy mouth, that Iesus is the lord, & beleue in thy heart, that god raised hym vp from death, thou shalt bee safe. For to beleue with the heart iustifieth: and to knowledg with the mouth maketh a man safe. For the scripture saith: whosoener beleueth on hym, shall not be confounded: There is no difference betwene the Iewe & the Gentile. For one is lord of al, which is rich vnto al that cal vpon him. For whosoener doeth cal on the name of the lorde shall be safe. How then shall they cal on hym, on whom they haue not beleued: How shall they beleue on hym, on whom they haue not heard: How shall they heare without a preacher: And how shall they preach, without they be sent: As it is written: how beautifull are the feete of them which bryng tydinges of peace, & bryng tidinges of good thinges: But they haue not al obeyed to the gospell, for Esay saith: Lorde, who hath beleued our sayinges: so the faith cometh by hearing, and hearyng cometh by the worde of God. But I aske: haue they not heard: no doubt their sounde went out into al landes, and theyr wordes into the endes of the world. But I demaund whether Israel did know or not: First Moyses saith: I wil prouoke you to enuy, by them that are no people, by a folishe nacion I will angre you. Esay after that is bold, and sayeth: I am founde of the that soughte me not: I am manifest vnto them that asked not after me. But againste Israel he sayeth: All daye long haue I stretched furth my handes vnto a people, that beleueth not, but speaketh agaynste me.

The Gospel.

As



S Jesus walked by the sea of Galilee Mat. iiii.
he saw two brethren: Simon, which
was called peter, and Andrew his
brother, casting a net into the sea,
(for they were fishers) and he sayeth
vnto them: folowe me, and I will
make you to become fishers of men.

And they straight way left theyr nettes, and folowed
hym. And when he was gone furth from thence, he
saw other two brethren, James the sonne of Zebede,
and John his brother, in the ship with Zebede their
father, mending theyr nettes, and he called them. And
they immediatly left the ship and theyr father, and fo-
lowed hym.

Sainct Thomas the Apostle.

¶ The Collect.



Almighty everlyving God, whiche for the
more confirmation of the fayth, didst suffer
thy holy Apostle Thomas, to be doubtfull
in thy sonnes resurreccio: graunt vs so per-
fectly, & without al doubte to beleue in thy
sonne Jesus Christ, that our fayth in thy syght neuer
be reprobued: heare vs, O lord, through the same Jesus
Christ: to whō with the & the holy gost be al honor. &c.

¶ The Epistle.



¶ We are ye not straungers nor foreiners: Ephes. ii.
but cytezens with the sayntes, and of the
housholde of God, and are builde vpon the
foundation of the Apostles and prophetes,
Jesus Chryste hymselfe beeing the head corner stone:

in whom what building soeuer is coupled together, it groweth vnto an holy temple of the lord, in whom ye also are builde together, to bee an habytacyon of God through the holy gost.

CThe Gospell.

Iohn, xx



Thomas one of the twelue, whiche is called Didimus, was not with them whē Jesus came. The other disciples therfore sayd vnto hym: we haue seen the lord. But he said vnto them: except I see in his handes the prynte of the nailes, and put my fynger into the prynte of the nailes, and thrust my hande into hys side, I wil not beleue. And after eyght dayes, agayne hys disciples were within, and Thomas with them. The came Jesus when the doores were shut, and stode in the middes, & sayd: peace be vnto you. And after that, he sayd to Thomas: bryng thy fynger hyther: and see my handes, and reache hyther thy hande, and thruste it into my syde, & be not faithlesse, but beleuinge. Thomas answered and said vnto hym: my Lorde and my god. Jesus said vnto hym: Thomas, because thou hast seen me, thou haste beleued: blessed are they that haue not seen, & yet haue beleued. And many other signes truely did Jesus in the presence of his discyples, which are not wrytten in this booke. These are wrytten that ye myghte beleue that Jesus Chryste is the sonne of god, and that (in beleuing) ye myght haue life through hys name.

CThe

The conuersion of Saint Paule.

The Collect.

Odd which hast taught al the world, throughe
the preachinge of thy blessed Apostle Saynte
Paul: graunt we beseeche thee, that we whiche
haue his wonderfull conuersion in remembraunce, may
folowe and fulfyll thy holy doctryne that he taughte:
through Iesus Christ our Lorde.

The Epistle.



And Saul yet breathing oute Acte. ix
threatenings and slaughter, a-
gainst the disciples of the lord,
wēt vnto the hye Priest, & de-
syrēd of him letters to carie to
Damasco, to the Synagoges:
that yf he founde any of thys
way (wer they men or womē)
he might bring thē bounde to
Jerusalē. And when he iour-

neyed, it fortunēd that as he was come nyghe to Da-
masco, sodenly there shyned round about hym a lyght
from heauen, and he fell to the earth, & hearde a voyce
saying to him: Saul, Saul, why persecutest thou me:
And he sayde: what arte thou Lorde: And the Lorde
sayde: I am Iesus whom thou persecutest. It is hard
for thee to kicke agaynst the pricke. And he bothe
trēbling & astonied, saide: Lorde, what wilt thou haue
me to doe: And the lord sayd vnto him: aryle and goe
into the citie, and it shalbe tolde thee what thou must
doe. The menne whiche iourneyed with hym, stode
amased,

amased, hearing a voice, but seeing no mā. And Saul rose from the earth, and when he opened his eyes, he saw no man: But they led hym by the hand, & brought hym into Damasco. And he was thre daies without sight, and neyther did eate nor drynke: And there was a certayne disciple at Damasco, named Ananias, and to him said the lord in a vision: Ananias: and he said: behold, I am here lord. And the lorde saied vnto hym: aryse and goe into the strete (which is called streighte) and seke in the house of Judas, after one called Saul of Tharsus. For behold, he praieth, and hath seen in a vision a man named Ananias, cummyng in to hym, and putting his handes on him, that he might receiue his sight. The Ananias answered: lord, I haue heard by many of thys man, how much euil he hath done to thy sainctes at Ierusalem: and here he hath authoritie of the hie priestes, to bind al that cal on thy name. The Lorde sayed vnto hym: goe thy waye, for he is a chosen vessel vnto me, to beare my name before the Gentiles, and kinges, and the children of Israel. For I wil shew hym, how great thynges he must suffre for my names sake. And Ananias wente hys waye, and entred into the house, and put hys handes on hym, and sayed: brother Saul, the Lorde that appeared vnto thee, in the way as thou camest, hath sente me, that thou mightest receiue thy sight, and be filled with the holy gost. And immediately there fell from hys eyes as it had been scales, and he receiued sight, and arose, and was baptised, and receiued meate, and was coumforted. Then was Saul a certayne dayes with the disciples which were at Damasco. And streyghte waye he preached Christ in the Synagogues, how that he was the sonne of god: But al that heard hym wer amased, and saied: is not this he that spoiled them whiche called on this name in Ierusalem, and came hither for that intente, that he might bring them bound vnto the hie priestes: But

The Purificacion of Mary.

But Saul encreased the more in strengthe, and confounded the Jewes whiche dwelte at Damasco, affirming that this was very Christ.

CThe Gospel.



Xeter answered and said vnto Jesus: be-^{Mat. xix.}holde, we haue forsaken al, and folowed thee: what shal we haue therfore? Jesus sayd vnto them: Verely I saye vnto you, that when the sonne of man shal sitte in the seate of his Maiestie, ye that haue folowed me in the regeneraciō, shal sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or chyldren, or landes, for my names sake, shal receiue an hundred folde, and shal inherite everlasting lyfe. But many that are first shalbe last: and the last shalbe firste.

The purificacion of Saint
Mary the virgin.

CThe Collect.



A mightie and everlasting god, we humbly beseeche thy Maiestie, that as thy onely begotten sonne was this day presented in the Temple, in substance of our flesh: so graunt that we may be presented vnto thee wyth pure and cleare mindes: By Jesus Chryste our Lord.

CThe Epistle.

The same that is appointed for the Sundaye.

CThe

The Purification of Mary.

The Gospell.

Luke. ii.



When the time of theyr Purificaciō (after the law of Moyses) was come, they broughte hym to Hierusalem, to present hym to the Lorde (as it is written in the law of the Lord: every man childe that fyrst openeth the matrix, shalbe called holy to the Lorde:) and to offer (as it is sayd in the lawe of the lord) a payre of turtle Dooues, or two young Pigeons. And beholde, there was a manne in Hierusalem, whose name was Simeon. And the same man was iust and godly, and looked for the consolation of Israel, and the holy goste was in him. And an aunswere had he receiued of the holy gost, that he shoulde not see death, except he fyrst sawe the Lord Christ. And he came by inspiration into the temple.

Saint Mathies daie.

The Collect.



Almightie God, whiche in the place of the traytor Judas, didst chose thy faithful seruant Mathie, to be of the number of thy twelue Apostles: Graunt that thy church being alway preserved fro false Apostles: may be ordred and guided by faythful & true pastors: Through Iesus Christ our Lorde.

The Epistle.

Actes. i.



In those dayes Peter stode vp in the mids of the disciples, and sayde: (the number of names that wer together, were aboute an hundred and. xx.) Ye men and brethren, thys

this scripture must nedes haue beē fulfilled, which the holy gost, through y^e mouth of Dauid spake before of Judas, whiche was guide to them that tooke Iesus. For he was numbred with vs, and had obteyned fellowship in this ministracion. And the same hath now possessed a plat of ground, with the reward of iniquitie: & when he was hanged, burst a sunder in the middes, and al his bowels gushed out. And it was knowen vnto al the inhabiteurs of Hierusalem: insomuche that the same fielde is called, in theyr mother tōgue, Acheldama, that is to say: the bloudy fielde. For it is written in the booke of psalmes: his habitation be voide, and no man be dwelling therein, and his busshoplike let another take. wherfore, of these men which haue companied with vs (al the tyme that the lord Iesus had al his conuersaciō among vs, beginning at the baptisme of John vnto that same day, that he was taken vp frō vs) must one be ordeined, to bee a witnesse with vs, of hys resurreccion. And they appoynted two, Joseph which is called Barsabas (whose surname was Justus) and Mathias. And when they prayed, they sayd: Thou lord which knowest the heartes of al mē, shew whether of these two thou haste chosen, that he maye take the roume of this ministracion and Apostleship, from which Judas by transgression fel, that he might goe to his owne place. And thei gaue furth their lottes, and the lotte fell on Mathias, and he was coumpted with the eleuen Apostles.

¶ The Gospel.



At that time Iesus answered, and said: Math. xi
 I thanke thee (O father) lord of heauē
 and earth, because thou hast hyd these
 thynges from the wyse and prudent, &
 hast shewed the vnto babes: verely fa-
 ther, euē so was it thy good pleasure. Al
 thynges

The annunciation of Mary.

things are geuen vnto me of my father. And no man knoweth the sonne, but the father: neither knoweth anye man the father, saue the sonne, and he to whomsoever the sonne will open him. Come vnto me all ye that labour and are laden, and I will ease you. Take my yoke vpon you and learne of me, for I am meke and lowly in heart, and ye shall finde rest vnto youre soules: for my yoke is easye, and my burden is lighte.

The annunciation of
the byrgin Mary.

CThe Collect.



Ve beseeche the Lord, powre thy grace into our heartes, that as we haue knowen Christ thy sonnes incarnaciō, by the message of an Angel: so by hys crosse and passion: we maye be brought vnto the glory of his resurrection: Throughe the same Christ our Lorde.

CThe Epistle.

Esai. vii.



God spake once agayn vnto Ahaz, saying: require a token of the lord thy God, whether it be toward the depth beneath, or towarde the height aboue. Then sayd Ahaz: I will require none, neyther will I tempt the Lorde. And he sayd: hearken to, ye of the house of David, is it not ynough for you, that ye be grienous vnto men, but ye must griene my god also: And therefore the Lord shall geue you a token: Behold, a virgin shall conceive and beare a sonne, and thou hys mother shall call hys name Emanuell. Butter and hony shall he eate, that he may knowe to refuse the euill and choose the good.

CThe

The annunciation of Mary.

[The Gospell.



And in the sixthe moneth, the
Aungell Gabriell was sent frō Luke, i.
God vnto a citie of Galile, na-
med Nazareth, to a Virgyn
spoused to a man whose name
was Ioseph, of the house of
Dauid, and the virgins name
was Marye. And the Angel
wente in vnto her and sayde:

Maye full of grace, the Lorde is wyth thee: Blessed
art thou among woinē. When she sawe hym, she was
abashed at hys sayinge: and caste in her mynde what
maner of salutation that should be. And the Aungell
sayde vnto her: feare not Mary, for thou haste founde
grace wyth God: Beholde, thou shalt conceyue in thy
wombe, and beare a sonne, and shalt cal his name Je-
sus: he shall be great, and shall be called the sonne of the
hyghest. And the Lorde God shall geue vnto him, the
seate of hys father Dauid, and he shall reygne ouer
the house of Iacob for euer, and of hys kyngdom there
shall be none ende. Then sayd Mary to the Aungell:
howe shall thys be, seeyng I knowe not a man: And
the Aungel answered and sayd vnto her: the holy gost
shall come vpon thee, and the power of the hygheste
shall ouershadowe thee. Therefore also that holy thing
which shall be borne, shall be called the sonne of God.
And beholde thy Cousyn Elizabeth, she hath also con-
ceyued a sōne in her age. And this is the syxth moneth,
which was called baren, for wyth God nothyng shall
be vnpossyble. And Mary sayde: beholde the hande-
mayde of the Lorde: be it vnto me, accordynge to thy
woorde. And the Aungell departed from her.

L. i.

Saincte

Saintt Markes daie.

¶ The Collect.



Almighty God, which hast instructed thy holy Church, wyth the heauenly doctryne of thy Euangelist Saint Marke: geue vs grace so to bee established by thy holy gospel, that we be not, lyke chyl dren, caried awaye wyth euery blast of vayne Doctryne: Through Iesus Christ our Lorde.

¶ The Epistle.

Ephe, iiii



Vnto euery one of vs is geuen grace, accordinge to the measure of the gyfte of Christe. wherefore he sayeth: when he wente vp on hye, he led captiuitie captiue, and gaue gyftes vnto men. That he ascended, what meaneth it, but that he also descended fyrste into the loweste partes of the yearth: he that descended, is euen the same also that ascended vp aboue all heauens, to fulfyll all thynges. And the very same made some Apostles, some Prophetes, some Euangelistes, some shepheardes, and teachers: to the edifyng of the Sainctes, to the worke and administration, euen to the edifynge of the body of Christe, tyll we all come to the vnitie of the fayth, & knowledge of the sonne of God, vnto a perfect mā, vnto the measure of the full perfect age of Christe. That we hēceforth should be no more chyl drē, wauering & caried about with euery wind of doctrine, by the wilines of mē, through craftines, wherby they laye awayt for vs to deceiue vs. But let vs folow the trūeth in loue, & in al

in all thinges growe in hym, whych is the head, euen Christ: in whom yf all the body be coupled and knytte together, throughtoute euery ioynte, wherewith one ministreth to another (accordynge to the operacion, as euery part hath hys measure) he encreaseh the body, vnto the edyfyinge of it selfe through loue.

The Gospel.



I Am the true vyne, and my father is an husbandman. Every braunche Iohn. xv. that beareth not fruite in me, he wil take awaye. And euerye braunche that beareth fruite, wyll he pouрге, that it may bringe forth more fruite. Nowe are ye cleane throughe the wordes whyche I haue spoken vnto you. Wyde in me, and I in you. As the braunche cannot beare fruite of it selfe, excepte it wyde in the vyne: nomore can ye excepte ye abyde in me. I am the vyne, ye are the brannches. He that abydeh in me, and I in hym, the same bringeth forth muche fruite: For wythout me, can ye doe nothinge. Yf a man wyde not in me, he is cast forth as a braunche, and is wythered: And men gather them, and cast them into the fyre, and they burne. Yf ye abyde in me, & my wordes abyde in you, aske what ye wyll, and it shalbe done for you. Herein is my Father glorified, that ye beare muche fruite, and become my Disciples: As the father hath loued me, euen so also haue I loued you. Continue you in my loue. Yf ye kepe my commaundementes, ye shal wyde in my loue: euen as I haue kept my fathers commaundementes, and abyde in hys loue. These thynges haue I spoken vnto you, that my ioye myghte remayne in you, & that your ioye myght be full.

Saint Philip

and James.

The Collect.



A mightie God, whom truelye to knowe is everlastinge lyfe: Graunte vs perfectelye to knowe thy sonne Iesus Christe, to bee the waye, the trueth, and the lyfe, as thou haste taught Saint Philip, & other the Apostles: Through Iesus Christ our Lorde.

The Epistle.

James .i.



James the seruaunte of God, and of the Lord Iesus Christ, sendeth greetynge to the twelue Tribes whiche are scattered abroad. My brethren, counte it for an exceedinge ioye, when ye fall into dyuerse temptacions: Knowinge thys that the tryinge of your fayth gendreth pacience, and lette pacience haue her perfectte worke, that ye may be perfectte, and sound, lackinge nothinge. Yf any of you lacke wysdome, lette hym aske of hym that geueth it: euen God, whiche geueth to all menne indifferently, and casteth no man in the teeth, and it shall bee geuen hym. But lette hym aske in faythe, and wauer not: for he that doubteth, is lyke a waue of the Sea, whiche is toste of the wyndes, and caryed wyth vyolence. Neyther lette that manne thynke that he shall receyue any thyng of the Lorde. A waueringe mynded man, is vnstable in all hys wayes. Lette the brother whiche is of lowe degree, reioyce when he is exalted. Agayne, lette hym that is ryche, reioyce when he is made lowe. For euē
as the

as the flower of the grasse, shal he passe away. For as the sunne riseth with heate, and the grasse withereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shal the riche man perishe in hys wayes. Happy is the man that endureth temptation: For when he is tried, he shal receiue the crowne of lyfe, which the lord hath promised to them that loue hym.

[The Gospel.



And Jesus sayd vnto his disciples: Ioh. xiii
let not your heartes be troubled. Ye beleue in god, beleue also in me. In my fathers house are many mansions. If it wer not so, I would haue tolde you. I goe to prepare a place for you. And if I goe to prepare a

place for you, I wyl come agayne and receiue you, euen vnto my selfe: that where I am, there may ye bee also. And whither I goe, you know, and the way ye know. Thomas sayeth vnto hym: Lorde, we know not whither thou goest. And how is it possible for vs to know the waye: Jesus sayeth vnto hym: I am the way, and the trueth, and the lyfe: No man cometh to the father but by me: yf ye had knowen me ye had knowen my father also: And now ye knowe hym, and haue seen him. Philip sayeth vnto hym: Lorde shewe vs the father, and it suffiseth vs. Jesus saith vnto him: haue I been so long tyme wyth you, and yet hast thou not knowen me: Philip, he that hath seen me, hath seen my father: and how sayest thou then, shewe vs the father: Beleueste not thou that I am in the father, and the father in me: The wordes that I speake vnto you, I speake
L.iii. not

Saint Barnabe Apostle.

not of my selfe: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, and the father in me. Or els beleue me for the workes sake. Merely, verely, I saye vnto you: he that beleueth on me, the workes that I doe, the same shal he doe also, and greater workes then these shal he doe, because I goe vnto my father. And whatsoever ye aske in my name, that wyl I doe, that the father inaye bee glorified by the sonne. If ye shal aske any thing in my name, I wyl doe it.

Saint Barnabe Apostle.

The Collect.



O Lord almightie, which hast indued thy holy Apostle Barnabas, with singuler giftes of thy holy gost: let vs not be destitute of thy manyfold gyftes, nor yet of grace to vse them alwaye to thy honour and glory: Through Iesus Christ our Lorde.

The Epistle.

Actes. xi



Vyndges of these thynges came vnto the eares of the congregacion, whiche was in Ierusalē. And they sent furth Barnabas, that he should goe vnto Antioche. which when he came, & had seen the grace of god, was glad: and exhorted them al, that with purpose of heart, thei would continually cleaue vnto the Lorde. For he was a good man, and ful of the holy gost and of fayth, and muche people was added vnto the lord. Then departed Barnabas to Tarsus, to seke Saul.

Saul. And when he had founde hym, he brought him vnto Antioche. And it chaunced, that a whole yeare they had theyr conuersacyon with the congregacion there, and taught much people, insomuch that the disciples of Antioche wer the first that wer called Christen. In thole dayes came prophetes from the cite of Jerusalem vnto Antioche. And there stode by one of them, named Agabus, and signified by the spirite, that there should be great dearth throughout al the world, which came to passe in the Emperour Claudius dayes. Then the dysciples, every man accordyng to hys habilitie, purposed to sende succoure vnto the brethren whiche dwelte in Jewry: whiche thing they also dyd, and sente it to the elders by the handes of Barnabas and Saul.

[The Gospell.



Ihis is my commaundement, John. xv. that ye loue together, as I haue loued you: Greater loue hath no man, then this: that a man bestowe his lyfe for hys frendes. Ye are my frendes, yf ye doe whatsoeuer I commaund you. Hencefoorth call I not you seruantes, for the seruant knoweth not what his Lord doth. But you haue I called

frendes: for al thiges that I haue heard of my father, haue I opened to you: ye haue not chosen me, but I haue chosen you, and ordayned you to goe and bryng furth fruite, and that your fruite should remaine: that whatsoeuer ye aske of the father in my name, he maye geue it you.

L.iii. Saint

Saint John Baptist.

The Collect.



A mightie God, by whose providence thy servant John Baptist was wonderfully borne, and sent to prepare the waye of thy sōne our saviour by preaching of penance: make vs so to folowe his doctrine and holy life, that we may truely repent, accordig to his preaching, and after hys example constantlye speake the trueth, boldly rebuke vice, and pacyently suffre for the truethes sake: throughe Iesus Chryste our Lord.

The Epistle.

Esay. xl.



Be of good chere my people, O ye Prophetes cōfort my people, saith your god, comfort Jerusalem at the heart, and tel her, that her trauayle is at an end, that her offence is pardoned, that she hath receiued of the Lordes hande, sufficient correccion for all her sinnes. A voyce cryed in wildernes, prepare the way of the lord in the wildernes, make strayghte the pathe for our God in the desert. Let al valleyes bee exalted, and euery mountaine and hyll be layed lowe: whatso is croked let it be made strayghte, and let the rough be made playne fieldes. For the glorie of the lorde shall appeare, and all fleshe shall at once see it: for why, the mouth of the lord hath spoken it. The same voyce spake. Now cry. And the prophete answered: what shall I cry: that al fleshe is grasse, and that all the godlynes thereof is as the floure of the fielde. The
grasse

grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuerthelesse, whether the grasse wyther, or that the floure fade away, yet the worde of our god endureth for euer. Goe vp vnto the hie hill (O Sion) thou that bringest good tydings, lifte vp thy voyce with power, O thou preacher Jerusalem: Lifte it vp without feare, and saye vnto the cities of Iuda: Beholde your God: beholde, the lord God shall come with power, and beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shall feede his flocke like an heardman. He shall gather the lambes together with his arme, and cary them in his bosome, and shall kyndly entreat those that beare young.

The Gospel.



Lizabethes time came that she shoulde Luke, i. bee deliuered, and she broughte furth a sonne. And her neyghbours and her cossins heard howe the Lorde had shewed greate mercye vpon her, and reioised with her. And it fortunied that in the eighte daye they came to circuncise the child: and called hys name Zachari, after the name of hys father. And hys mother answered, and sayed: not so, but his name shall bee called Iohn. And they sayed vnto her: There is none in thy kinned that is named with this name. And they made sygnes to hys father, how he woulde haue him called. And he asked for writing tables, and wroote, saying: hys name is Iohn. And they meruayled all. And hys mouth was opened immediately, and hys tonge also, and he spake and praised

prayed god. And feare came on al thē that dwelt nie
vnto hym. And all these sayinges was noised abroad
throughout all the hye countreye of Jewry, and they
that heard them layed thē vp in their heartes, saying:
what maner of childe shall this be? And the hande of
the Lord was with hym. And his father Zacharias
was filled with the holy gost, and prophecied, saying:
Praised be the lord god of Israel, for he hath visited &
redemed his people. And hath rayled vp an horne of
saluacion vnto vs, in the house of his seruaunt Dauid.
Euen as he promysed by the mouth of his holy pro-
phetes, whiche were sence the worlde began. That we
shoulde be saued frō our enemies, & from the hand of al
that hate vs. That he woulde deale mercifullye with
our fathers, and remembre his holy couenaunte. And
he would performe the othe which he sware to our fa-
ther Abraham for to forgeue vs. That we beyng deli-
uered out of the handes of our enemies, myghte serue
hym without feare, all the daies of our life, in such ho-
lynesse and ryghteousnesse as are acceptable for hym.
And thou childe shalte be called the prophete of the
hiest: for thou shalt goe before the face of the Lord to
prepare his waies: To geue knowlage of saluaciō vn-
to his people for the remission of synnes. Through the
tender mercy of our God, wherby the day spring from
an hie hath visited vs. To geue light to them that sat
in darkenes, and in the shadow of death, to guide our
feete into the waye of peace. And the child grewe and
waxed strong in spirite, and was in wyldernes tyll
the daye came, when he shoulde shewe hymselfe vnto
the Israelites.

Saint Peters

daye.

The

The Collect.



A mightie god, whiche by thy sonne Iesus Christ hast geuen to thy Apostle Saynte Peter many excellent giftes, and commaunded him earnestly to fede thy flocke: make we beseeche thee, al bishops and pastors diligently to preache thy holy worde, and the people obediently to folowe thesame, that thei may receiue the crowne of euerlastynge glorie, throughe Iesus Christe our Lorde.

The Epistle.



A thesame tyme Herode the kynge Acte. xii. stretched furth hys handes to bere certayne of the congregacion. And he killed James the brother of John with the sword. And because he saw it pleased φ Jewes, he proceded farther and toke Peter also. Then wer the dayes of swete bread. And when he had caughte hym, he put him in prielson also, and delyuered hym to foure quaternions of souldiers to be kepte: intending after Easter to brynge hym furth to the people. And Peter was kepte in prielson, but prayer was made wythoute ceassyng, of the congregacyon, vnto God for hym. And when Herode woulde haue broughte hym oute vnto the people, thesame nyghte slepte Peter betwene two souldyers, bounde with two chaines: and the keepers beefore the doore, kepte the prielson. And beholde, the Angell of the **L O R D**
 was

was there present, and a lyght shyned in the habitacion. And he smote Peter on the side, and stirred him vp, saying: arise vp quickly. And his chaines fel from his handes. And the angel sayd vnto hym: gyde thy selfe, and binde on thy sandales. And he so did. And he saith vnto hym: cast thy garment about thee and folow me. And he came out and folowed hym, and wylt not that it was truth which was done by þe Angel, but thought he had seen a vision. when they were paste the fyrste and seconde watche, they came vnto the yron gate, that leadeth vnto the cite, whiche opened to them by the own accorde. And they went out, and passed thorowe one strete, and furthwith the angel departed frō him. And when Peter was come to hymselfe, he sayd: now I knowe of a suertie that the Lord hath sent his Angel, and hath deliuered me out of the hande of Herode, and from al the waytyng of the people of the Jewes.

The Gospell.

Mat. xvi.



When Jesus came into the coastes of the cite which is called Cesarea Philippi, he asked hys dyscyples, saying: whom do men say that I the sonne of man am? They said: Some say that thou art John Baptist, some Elias, some Jeremias, or one of the Prophetes. He sayeth vnto them: but whom say ye that I am? Symon Peter answered, and sayed: Thou arte Christ the sonne of the living god. And Jesus answered, & said vnto him. Happy art thou Simon the sonne of Jonas, for fleshe and bloud hath not opened that vnto thee: but my father whiche is in heauen. And I saye vnto the that thou arte Peter: and vpon thys
roche

Saint James the Apostle.

rocke I wyll buylde my congregation. And the gates of hell shall not preuaile agaynst it. And I wyll geue vnto thee the keyes of the kyngdom of heauen. And whatsoeuer thou byndest in earth, shall be bounde in heauen: and whatsoeuer thou locest in earth, shall be loosed in heauen.

**Saint James the
Apostle.**

The Collect.



GRaunt, O mercifull God, that as thyne holy Apostle James, leauing hys father and all that he had, wythoute delaye, was obedient vnto the callinge of thy sonne Iesus Christ, and folowed hym: So we, forsaking all worldlye and carnall affections, maye be euermore readye to folowe thy commaundementes: throughe Iesu Christe oure Lorde.

The Epistle.



A those dayes came Prophetes fro the cytie of Ierusalē vnto Antioche: And there stode vp one of them, named Agabus, and sygnifyed by the spyryte, that there shoulde be greate dearch throughout all the worlde, whiche came to passe in the Emperour Claudius daies. The the disciples, every mā according to his habilitie, purposed to send succour vnto the brethre which dwelt in Jewry, which thing they also did, & sent it to the elders by the hādes of Barnabas & Saul. At the same time herode the king stretched forth
hys

Actes, xi

hys handes to bere certayne of the congregaciō. And he killed James the brother of John with the sword. And because he sawe it pleased the Jewes, he proceeded farther and tooke Peter also,

The Gospel.

Mat. xx.



hen came to hym the mother of Zebedes chyldren, wyth her sonnes, worshypinge hym, and desyringe a certayne thyng of hym. And he sayde vnto her: what wilt thou? She sayde vnto hym: Graunt that these my two sonnes may sytte the one on thy right hand, and the other on thy lefte, in thy kingdom. But Jesus answered, and sayd: ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptyled with the baptisme that I am baptyled wyth? They sayd vnto hym: we are. He sayd vnto them: ye shall drinke in dede of my cup, and be baptyled wyth the baptisme that I am baptyled wyth: but to sytte on my ryght hande, and on my lefte, is not myne to geue, but it shall chaunce vnto them that it is prepared for of my father. And when the ten heard thys, they disdayned at the two brethren. But Jesus called them vnto hym, and sayde: ye knowe that the Princes of the nations haue dominion ouer them, and they that are great men, exercyse authoritie vpon the. It shall not be so amonge you. But whosoever wyll be greate amonge you, let hym be youre mynister, and whosoever wyll be chiefe amonge you, let hym be your seruaunt. Euen as the sonne of manne came not to be ministred vnto, but to mynister: and to geue hys lyfe a redemption for many.

Saint

Sainct Bartholomewe.

¶ The Collect.



Almightie and everlasting god, which hast geuen grace to thy Apostle Bartholomew truely to beleue and to preache thy woorde: graunte we beseeche thee, vnto thy churche, both to loue that he beleued, and to preache that he taughte: through Christ our Lorde.

¶ The Epistle.



By the handes of the Apostles were many signes and wonders shewed among the people. And they were all together with one accorde in Salomons porche. And of other durst no man ioyne hymselfe to them: neuerthelesse the people magnifyed them. The numbze of them that beleued in the Lorde, both of men and womenne, grewe more and more: in so muche that they brought the sicke into the stretes, and layed them on beddes and couches; that at the least waye the shadowe of Peter, when he came by, myght shadowe some of them. There came also a multitude oute of the cities rounde about, vnto Ierusalem, bryngynge sycke folkes, and them whiche were vexed wyth vncleane spyrtes: And they were healed euery one. Actes. v.

¶ The Gospell.

And



And there was a stryfe amonge them, whiche of them shoulde seme to be the greatest. And he sayd vnto them: the kinges of nations reigne ouer them, and they that haue authoritie vpon the, are called gracious lordes: But ye shal not so be. But he that is greateste amonge you, shalbe as the yonger: & he that is chiefe, shalbe as he that doeth minister. For whether is greater, he that sytteth at meate, or he that serueth: Is not he that sytteth at meate? But I am amonge you, as he that ministrereth. Ye are they which haue bid- den with me in my temptaciōs. And I appoynt vnto you a kingdome, as my father hath appoynted vnto me, that ye maye eate and drinke at my table in my kingdom, & syt on seates iudgeing the twelue Tribes of Israel:

Saint Mathewe.

The Collect.



Almyghty God, whiche by thy blessed sonne dyddeste call Mathewe from the receypte of custome to be an Apostle and Euangeliste: Graunte vs grace to forsake all couetous desyres, and inordynate loue of ryches, and to folowe thy sayde sonne Jesus Christe: who lyueth and reyg- neth. &c.

The Epistle.

Seeing



Ernunge that we haue such an offyce, ^{ii. Corin.}
euen as God hath had mercy on vs ^{iii.}
we goe not out of kind, but haue cast
from vs the clokes of vn honestye, &
walke not in craftinesse, nether han-
dle we the word of God deceitfully,
but open the trueth, and report oure

selues to euery mans conscience in the sight of God. Yf
our gospell be yet hyd, it is hyd amonge them that are
lost, in whom the God of this worlde hath blinded the
minde of them, which beleue not, lest the light of the
gospel of the glory of Christ (whiche is the Image of
God) should shine vnto them. For we preache not our
selues, but Christ Iesus to be the Lord, and our selues
your seruantes, for Iesus sake. For it is God that com-
maundeth the light to shine out of darkenes, which hath
shined in our heartes, for to geue the light of the know-
ledge of the glory of God, in the face of Iesus Christ.

The Gospell.



And as Iesus passed forth from ^{Math. ix.}
thence, he sawe a man (named
Mathew) sitting at the receipt
of custome, & he sayd vnto him:
folow me. And he arose and fo-
lowed hi. And it came to passe
as Iesus sate at meate in hys
house: behold, many Publicans
also & synners that came, sate

downe with Iesus & his disciples. And whē the Pha-
riseis sawe it, they said vnto his disciples: why eateth
your Maister with Publicans & sinners: But whē Je-
sus heard that, he sayd vnto them: They that be strōg
nede not the physicion, but they that are sicke. Go ye ra-
ther and learne what that meaneth: I wil haue mercy,

M. i.

and

Saint Michael and all Angels.

and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.



Everlasting God, which haste ordeyned & constituted the services of al Angels & men in a wonderful ordre: mercifully graunte, that they which alway doe thee service in heauē, may by thy appoyntmēt succoure & defende vs in earth: through Jesus Christ our Lorde. &c.

The Epistle.

Apo. xii.



Here was a greate battayle in heauē: Michael & hys Angels fought with the Dragon, and the Dragon fought with his angels, and preuailed not, neither was their place founde anye more in heauē. And the great Dragon, that old serpēt, called the deuyl and Sathanas, was cast oute, whych deceyueth all the worlde. And he was cast into the earth, & his Angels were caste oute also with hym. And I heard a loude voyce, sayinge: in heauē is now made saluacion & strength, & the kingdō of our God, & the power of his Christ. For the accuser of our brethren is cast downe, whych accused thē before God daye and night. And thei ouercame him by the blond of the lābe, and by the word of their testimony, and they loued not theyr lyues vnto the death. Therefore reioyce heauens, and ye that dwell in them. woe vnto the inhabitours of

Saint Michael and al angels.

of the earth, and of the sea: for the devil is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short tyme.

The Gospell.



At the same time came the disciples Mat. xviii

vnto Iesus, saying: who is the greatest in the kyngdom of heauē: Iesus called a childe vnto him, and set him in the myddest of them, and said: Verely I saye vnto you, except ye turne and become as children, ye shall not

enter into the kindom of heauen. whosoever therfore humbleth himself as this child, that same is the greatest in the kingdom of heauē. And whosoever receiveth suche a chylde in my name, receiveth me. But whoso doeth offend one of these litle ones which beleue in me, it were better for hym that a milstone were hanged about his necke, and that he wer drowned in the depth of the sea. woe vnto the world, because of offences: necessary it is that offences come: But woe vnto the mā, by whom the offences cometh. wherfore, yf thy hande or thy fote hinder thee, cut him of, and cast it from thee. It is better for thee to enter into life halt or maimed, rather thē thou shouldest (having two handes or two fete) bee caste into everlastynge fyre. And if thyne eye offende thee, plucke it out, and cast it from thee. It is better for thee to enter into life with one eye, rather thē (hauyng two eyes) to be cast into hel fyre. Take hede that ye despise not one of these litle ones. For I say vnto you: that in heauen they? Angels doe alwaies behold the face of my father, which is in heauen.

Saint Luke the Euan-
geliste.

The Collect.

Al.

Almighty

Sainct Luke the Euangelist.

A mightie god whiche calledst Luke the phisician, whose prayse is in the gospel, to be a phisician of the soule: it may please thee by the hollesome medicines of hys doctryne, to heale all the diseases of oure soules: throughe thy sonne Jesu Chryste oure Lorde.

¶ The Epistle.

i. Tim. iiii



Vatthe thou in al thynges, suffre afflictions, doe the worke throughe of an Euangelist, fulfil thine office vnto the vttermoste: be sobre. For I am now ready to be offered, and the tyme of my departing is at hande. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. Fro hencefurth there is laied vp for me a crown of righteousness, which the Lord (that is a righteous iudge) shal geue me at that day: not to me only, but to al the that loue his coming. Doe thy dyligence, that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia. Titus vnto Dalinacia, only Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministracion. And Tichicus haue I sente to Ephesus: The cloke that I left at Troada with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me much euil: the lord reward hym accordyng to hys dedes, of whom be thou ware also: For he hath greatly withstande our wordes.

¶ The Gospell.

The



Lhe Lorde appoynted other senentie Luke, x.
(and two) also, and sente them two
and two before hym into euery citie
and place, whither he himself would
come. Therefore he said vnto them:
the harueste is greate, but the la-
bourers are few. Praye ye therefore
the Lorde of the harueste, to sende

forth labourers into the haruest. Go your wayes: be-
holde, I sende you forth as lambes amonge wolues.
Beare no wallet, nether scrip, nor shoes, and salute no
man by the waye: into whatsoener house ye entre, fyrst
saye: peace be to thys house. And yf the sonne of peace
be there, your peace shall rest vpon him: yf not, it shall
returne to you agayne. And in the same house tarpe
styll, eatinge and drynkinge such as they gene. For the
labourer is worthy of hys rewarde.

Simon and Jude A- postles.

¶ The Collect.



Almighty God, whiche haste buylded thy
congregation vpon the foundation of the
Apostles and prophetes, Jesu Christ hym
self beyng the head corner stone: graunt vs
so to be ioyned together in vnitie of spirite
by theyr doctryne, that we may be made an holye tem-
ple acceptable to thee: through Jesu Christ our Lord.

¶ The Epistle.

¶.iii.

Judas

Iude, i.



Udas the seruaunte of Iesu Christ, the brother of James: to them whiche are called & sanctified in God the father, & preserved in Iesu Christe: Mercy vnto you, & peace & loue, be multiplied. Beloued, when I gaue all diligence to wryte vnto you of the common saluacion, it was nedefull for me to wryte vnto you, to exhorte you that ye shoulde continually labour in the fayth, which was once geue vnto the saintes. For there are certayn vngodly men craftely crept in, of which it was writte afore time vnto such iudgement. They turne the grace of oure God vnto wantonnes, & denye god (which is the only lord) and our lord Iesu Christe. My mynde is therefore to put you in remembraunce, for as much as ye once know this, how that the lord (after that he had deliuered the people out of Egypt) destroyed them which after beleued not. The Angels also which kepte not theyr fyrste state, but left theyr owne habitation, he hath reserved in everlasting chaines vnder darknes, vnto the iudgement of the great day: euen as Sodom and Gomor, & the cities about them, which in like maner defyled the selues with fornicacion, & folowed straunge fleshe are set forth for an example, & suffre the payne of eternall fyre: lyke wyse these being deceyued by dreames, defyle the fleshe, despise rulers, & speake euil of them that are in auctoritie.

¶ The Gospell.

Iohn, xvj.



Hys commaunde I you, that ye loue together. If the worlde hate you, ye knowe it hated me before it hated you. If ye were of the world, the world would loue his own: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you. Remembre the worde that I saye vnto

vnto you: the seruaunt is not greater then the Lorde.
yf they haue persecuted me, they wyl also persecute
you. yf they haue kept my saying, they wil kepe yours
also. But all these thynges wyl they doe vnto you for
my names sake, because they haue not knowē him that
sent me. yf I had not come and spoken vnto thē, they
shoulde haue had no synne: but now haue they nothing
to cloke theyr synne wythall. He that hateth me, ha-
teth my father also. yf I had not done among thē the
workes which none other man dyd, they shoulde haue
had no sinne. But now haue they both seen and hated,
not onely me, but also my father. But this happeneth
that the sayinge myghte be fulfilled that is wytten in
theyr lawe: They hated me without a cause. But whē
the comforter is come, whom I wyl send vnto you fro
the father, euē the spirite of trueth (which procedeth of
the father) he shal testifie of me. And ye shal beare wit-
nes also, because ye haue been with me from the begin-
ninge.

All Saintes.

The Collect.



Almighty God, which hast knytte together
thy electe in one Communion and felowe-
shyppe, in the mysticall bode of thy sonne
Christe oure Lorde: graunte vs grace so to
folowe thy holye Saintes in all vertues,
and godlye lyuinge, that we maye come to those in-
speakeable Joyes, whiche thou haste prepared for
them that vnfaynedlye loue thee: Throughe Iesus
Christe oure Lorde.

The Epistle.

M.iii. Behold



Behold, I John saw another Angel ascend fro the rysinge of the Sunne, which had the seale of the liuing god, and he cried with a loud voyce to the foure Angels (to whom power was geuen to hurt the earth and the sea) saying: Hurt not the earth, nether the sea, nether the trees, tyll we haue sealed the seruantes of our God, in theyr foreheades. And I heard the numbre of the which were sealed: & there were sealed an. C. and. xliiii. M. of all the trybes of the children of Israel. Of the trybe of Iuda were sealed. xii. M. Of the trybe of Ruben were sealed. xii. M. Of the trybe of Gad were sealed. xii. M. Of the trybe of Aser were sealed. xii. M. Of the trybe of Neptalim were sealed. xii. M. Of the trybe of Manasses were sealed. xii. M. Of the trybe of Simeon were sealed. xii. M. Of the trybe of Leui were sealed. xii. M. Of the trybe of Isachar were sealed. xii. M. Of the trybe of Zabulon were sealed. xii. M. Of the trybe of Joseph were sealed. xii. M. Of the trybe of Benjamin were sealed. xii. M.

After this I beheld: & loe, a great multitude (whiche no man can nounce) of all nations and people, and toques, stode before the seat, & before the lambe, clothed wyth longe whyte garmentes, and Palmes in theyr handes, & cryed wyth a loud voyce, saying: saluacio be ascribed to him that sitteth vpon the seate of our God, and vnto the lambe. And all the Angels stode in the compasse of the seate, and of the elders, and the foure beastes, and fell before the seate on theyr faces, & worshypped God, sayinge: Ame. Blessinge, and glory, and wisdom, and thake, and honour, and power, & might, be vnto our God for evermore. Amen.

All Sanctes;

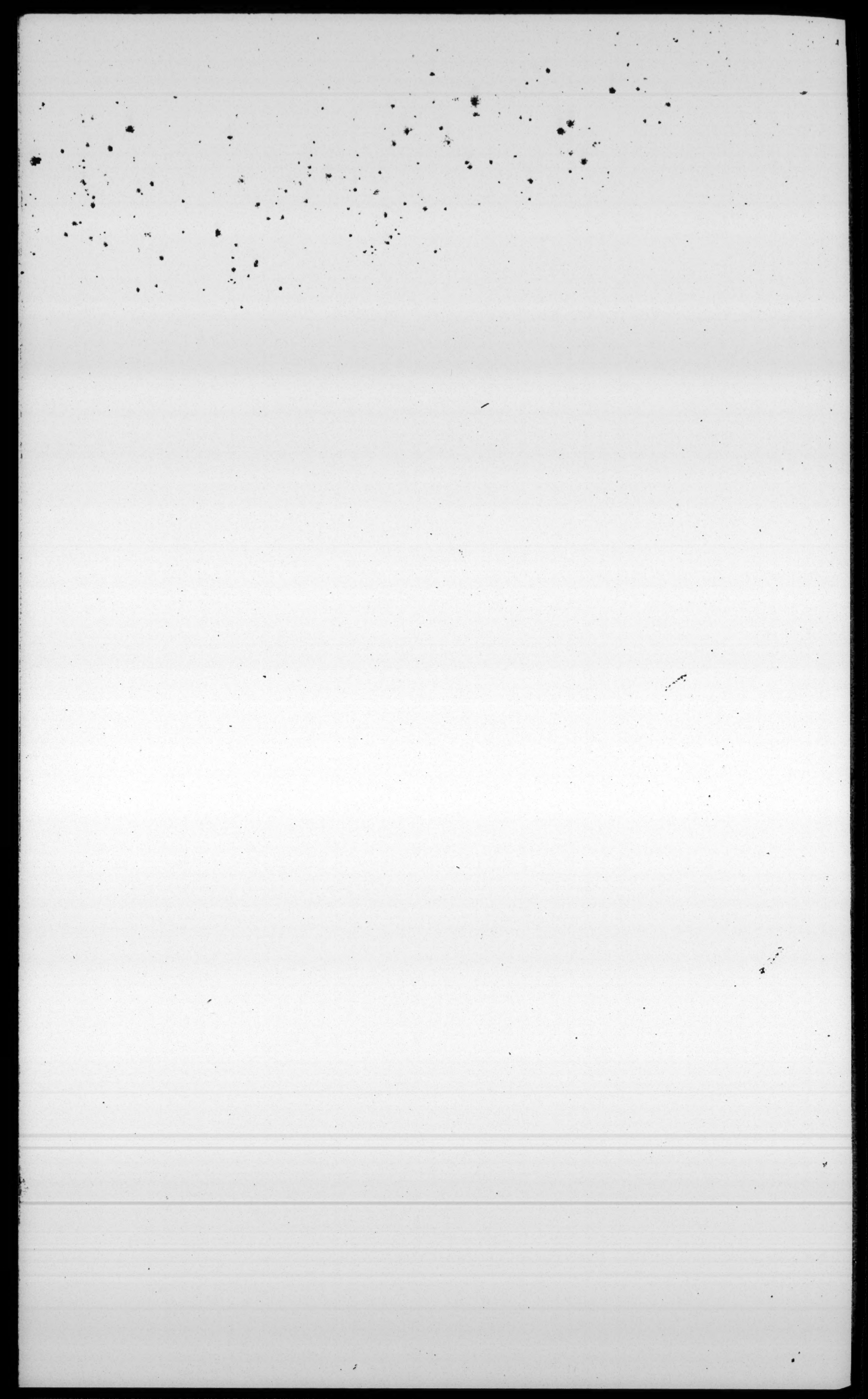
The Gospel.



Iesus seing the people, went vp into the mountayne: & when he was set, his disciples came to hym, and after that he hadde opened his mouth, he taught them, saying: **B**lessed are the poore in spirit, for theirs is the king-
dom of heauen. **B**lessed are thei that

Math. v.

mourne, for they shall receyue comfort. **B**lessed are the meke: for they shall receyue the enheritaunce of the earth. **B**lessed are they whych hungre and thyrst after righteousnes: for they shall be satisfied. **B**lessed are the mercifull: for they shall obtayne mercy. **B**lessed are the pure in hearte: for they shall see God. **B**lessed are the peace makers: for they shall be called the children of God. **B**lessed are they which suffre persecucion for righteousnes sake: for theirs is the kyngdome of heauen. **B**lessed are ye when men reuyle you, and persecute you, and shall falsely saye all maner of euyl sayinges agaynst you for my sake: reioyce and be glad, for great is youre rewarde in heauen. For so persecuted they the prophetes whiche were before you.



he order for the administracion of the Lordes

Supper or holye
Communion.



¶ Many as entende to be partakers of the holye Communion, shall sygnifye theyr names to the Curate ouer nyghte, or els in the morninge, afoze the begynninge of mornynge prayer, or immediatly after.

And yf any of those be an open and notorious euill lyuer, so that the congregacion by hym is offended, or haue done anye wronge to hys neyghbours, by wordde or dedde: The Curate hauinge knowledge thereof, shall call hym, and aduertise hym, in anye wyse not to presume to the Lordes Table, vntyll he haue openlye declared hym selfe to haue truely repented, and amended hys former naughtye lyfe: that the congregacion maye thereby be satisfyed, whyche afoze were offended, and that he haue recompensed the parties, whome he hathe done wronge vnto, or at the least declare hym selfe to be in full purpose so to doe, as soone as he conueniently maye.

¶ The same ordre shall the Curate vse, wyth those, betwixte whome he perceyueth malice and hatred to rayne, not sufferinge them to be partakers of the **LORDES** table, vntyll he know them to be reconcyled. And yf one of the parties so at variaunce, be contente to forgeue from the bottome of hys hearte, all that the other hathe trespassed agaynste hym, and to make amendes for that he hym selfe hath offended: & the other partie wyll not be perswaded to a godly vnitie, but remayne styll in hys frowardnesse and malice: The Minister in that case, oughte to admytte the penitent person to the holy Communion, and not hym that is obstinate.

¶ The Table hauyng at the Communion tyme a fayze white linnen clothe vpon it, shall stande in the body of the Churche, or in the chauncell, where Mornynge prayer, and Eueninge prayer be appoynted to bee sayde. And the Priest standing at the north syde of the Table, shall saye the Lordes prayer wyth thys Col-lecte folowinge.

Almighty

The Communion.



Almightie God, vnto whom all heartes be open, all desires knowe, & fro whom no secretes are hyd: cleanse the thoughtes of oure heartes by the inspiraciō of thy holy spirit, that we may perfectly loue thee, & worthe-ly magnifye thy holye name: throughe Christe oure Lorde. Amen.

Then shal the Priest rehearse distinctly all the .x. Com-
maundementes: and the people knelyng, shal after euerye
Commaundement aske Gods mercy for theyr transgressiō
of the sam^e, after thys sorte.

Minister.

God spake these wordes and sayd: I am the Lord thy
God. Thou shalt haue none other Goddes but me.

People.

Lorde haue mercy vpon vs, and encline oure heartes
to kepe thys lawe.

Minister.

Thou shalt not make to thy selfe any grauen ymage,
nor the lykenes of any thinge that is in heauen aboue,
or in the yearth benethe, nor in the water vnder the
yearth. Thou shalt not bowe downe to them, nor
worshyppe them: for I the Lord thy God am a gelous
God, and vylite the synne of the fathers vpon the chil-
dren vnto the thyrde and fourerth generacion of them
that hate me, and shewe mercye vnto thousandes in
them that loue me and kepe my commaundementes.

People.

Lord haue mercy vpon vs, and encline our heartes to
kepe thys lawe.

Minister.

Thou shalt not take the name of the Lord thy god in
vayne, for the Lorde wyll not holde hym gylteles that
taketh hys name in vayne.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Minister.

Remember

The Communion.

Remembre that thou kepe holy the Sabbath daye. vi. dayes thalte thou labour and doe all that thou haste to do, but the seventh day is the Sabbath of the lord thy god. In it thou shalt doe no maner of worke, thou and thy sonne and thy daughter, thy man seruante, and thy maide seruant, thy Catell, and the strainger that is within thy gates: for in. vi. dayes the Lorde made heauen and earth, the Sea, and al that in them is, and rested the seventh daye. wherefore the lorde blessed the seventh daye, and halowed it.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Honoure thy father & thy mother, that thy daies may be long in the land which the lord thy god giveth the.

People.

Lorde haue mercy vpon vs, and encline our. &c.

Ministre.

Thou shalt doe no murther.

People.

Lord haue mercy vpon vs, and encline. &c.

Ministre.

Thou shalt not commit adulterie.

People.

Lorde haue mercy vpon vs, and encline. &c.

Ministre.

Thou shalt not steale.

People.

Lorde haue mercy vpon vs, and encline. &c.

Ministre.

Thou shalt not beare false witnesse agaynste thy neighbour.

People.

Lord haue mercy vpon vs, and encline our heartes to kepe thys law.

Ministre.

Thou shalt not couet thy neyghbours house. Thou shalt not couet thy neighbours wife, nor his seruant,
nor

The Communion.

nor his maide, nor his oxe, nor his asse, nor any thyng that is his.

People.

Lord haue mercye vpon vs, and write all these thy lawes in our heartes we beseeche thee.

¶ Then shall folowe the Collecte of the daye, with one of these two Collectes folowynge, for the king: the Priest standing vp and saying.

Let vs praye.

Priest.



Almightie god, whose kingdom is everlasting, and power infinite, haue mercye vpon the whole congregacion, and so rule the heart of thy chosen seruaunt Edward the sixth, our kynge and gouernoure: that he (knowing whose minister he is) may aboue all thinges seeke thy honour and glory: and that we his subiectes (duly considering whose auctoritie he hath) may faithfully serue, honour, and humbly obey him, in thee, and for thee, according to thy blessed worde & ordinaunce: Throughe Jesus Christ our lord, who with thee, and the holy gost, lyueth and reigneth ever one god, world without ende. Amen.



Almightie and everlasting god, we be taught by thy holy worde, that the hartes of kirges are in thy rule and gouernaunce, & that thou doest dispose, and turne them as it semeth best to thy godly wisdom: we humbly beseeche thee, so to dispose and gouerne the heart of Edward the sixth, thy seruaunt, our king and gouernour, that in all his thoughtes, wordes and workes, he maye ever seeke thy honor and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godlynes. Graunt this O merciful father, for thy deare sonnes sake Jesus Christe our Lord. Amen.

¶ Immediately after the Collectes, the priest shall reade the Epistle, begynnynge thus.

¶ The Epistle written in the.

Chapter of.
And

The Communion.

And the Epistle ended, he shall saye the Gospell, beginninge thus.

The Gospell wyrtten in the.

Chapter of.

And the Epistle and Gospell beyng ended, shalbe sayde the Crede.



I beleue in one God, the father almightye maker of heauen and earth, & of al thinges visibible, and inuisible: And in one lord Iesu Christ, the onely begottē sonne of God, begotten of hys father before all worldes: God of goddes, lyght of lyght, very God of very God, begotten, not made, beeyng of one substance wyth the father, by whom al thinges were made: who for vs mē and for our saluaciō, came downe from heauen, & was incarnate by the holy ghost, of the vyrgin mary, & was made man: & was crucifyed also for vs, vnder Pōcius Pilate. He suffred & was buried, & the thyrde daye he arose agayn according to the scriptures: & ascended into heauen, & sitteth at the ryght hande of the father. And he shall come agayne wyth gloyre, to Iudge bothe the quick & the dead. whose kingdom shal haue none ende. And I beleue in the holy ghost, the Lord and geuer of lyfe, who procedeth frō the father and the sonne, who wyth the father & the sonne together, is worshypped & glorified, who spake by the Prophetes. And I beleue one Catholike and Apostolike church. I acknowledge one Baptisme, for the remission of synnes. And I loke for the resurrectiō of the dead: and the lyfe of the world to come. Amen.

After the Crede, yf there be no sermon, shal folowe one of the homelies already set forth, or hereafter to be set forth by commune auctoritie.

After suche sermon, homelie, or exhortacion, the Curate shal declare vnto the people whether there be any holpe dayes or fasting dayes the weke folowing, and earnestly exhorte them to remembre the pooze, saying one or moe of these Sentēces folowing, as he thinketh most cōuenient by his discrecion.

Let

The Communion.

Math. v. Let your lyghte so shyne before men, that they may see your good workes, and glorifye your father whiche is in heauen.

Math. vi. Laye not vp for youre selues treasure vpon the earth, where the ruste and mothe doeth corrupte, and where theues breake through and steale: But laye vp for youre selues treasures in heauen, where nether rust nor mothe doeth corrupte, and where theues dooe not breake through and steale.

Math. vii Whatsoeuer you woulde, that men should doe vnto you, euen so do vnto them: for this is the lawe and the Prophetes.

Math. vii Not euery one that sayth vnto me, Lord, lord, shall entre into the Kyngdome of heauen: but he that doeth the wyll of my father whych is in heauen.

Luk. xix Zache stode forth, and sayd vnto the Lord: beholde Lord, the halfe of my goodes I geue to the poore, and yf I haue done any wrong to any man, I restore foure folde.

4 Cor. ix. who goeth a warfare at any time of his owne cost: who planteth a byneyarde, & eateth not of the fruyte thereof: Or who fedeth a flocke, and eateth not of the milke of the flocke:

i. Cor. ix. yf we haue sown vnto you spyrituall thinges, is it a greate matter, yf we shall reape youre worldye thinges:

i. Cor. ix Do ye not knowe, that they which minister aboute holy thinges, lyue of the sacrifice: They whych wayte of the altare, are partakers wyth the altare. Euen so hath the Lord also ordeyned: that they which preache the Gospel, should lyue of the Gospel.

ii. Cor. ix He whiche soweth lyttle shall reape lyttle, and he that soweth plenteously shall reape plenteously. Let euery man do according as he is disposed in his heart, not grudging, or of necessitie: for God loueth a cherefull geuer.

Let

The Communion.

Let him that is taught in the worde, minister vnto Gala.vi.
him that teacheth, in all good thynges. Be not decey-
ued, god is not mocked: for whatsoeuer a man soweth,
that shall he reape.

Whyle we haue time, let vs doe good vnto al mē, and Gala.vi.
specialle vnto them, whiche are of the householde of
fayth.

Godlines is great riches, yf a man be contented with i. Tim. vi
that he hath: for we brought nothyng into the world,
neyther may we cary any thyng out.

Charge them which are riche in this world, that thei i. Tim. vi
be ready to geue, & glad to distribute: laieng vp in store
for themselves a good foundation againste the time to
come, that they may attayne eternal lyfe.

God is not vnrighteous, that he will forgette youre Hebr. vi.
workes and labour that procedeth of loue: which loue
ye haue shewed for his names sake, which haue miny-
stred vnto saintes, and yet do ministre.

To doe good, and to distribute, forgeat not: for with Heb. xiii.
such sacrifices god is pleased.

Whoso hath this worldes good, and seeth hys bro- i. Ioh. iii.
ther haue nede, and shutteth vp hys compassion from
hym, how dwelleth the loue of god in hym?

Geue Almoose of thy goodes, and turne neuer thy face Tob. iiii.
from any poore man, and then the face of the lord shal
not be turned away from the.

Be mercyfull after thy power. If thou haste much, Tob. iiii.
geue plenteously: Yf thou hast litle, doe thy dyligence
gladly to geue of that litle, for so gathereste thou thy
selfe a good reward, in the day of necessitie.

He that hath pitie vpon the poore, lendeth vnto the Pro. xix.
lord: and loke what he layeth out, it shalbe payed him
agayne.

Blessed be the man that prouideth for the sicke and Psa. lxi.
nedy, the lord shal deliuer him in the tyme of trouble.

R. i.

Then

The Communion.

¶ Then shal the Churche wardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poze mens boxe, and vpon the offering daies appointed, euery man and woman shal paye to the curate the due and accustomed offerings: after whiche done, the priest shal saye.

¶ Let vs pray for the whole state of Christes Churche militant here in earth.

Yf there
be none
almoſe
geue vn-
to the
poore,
than shal
þ wordes
of accep-
tyng our
almes be
lefte out
vnſayed.

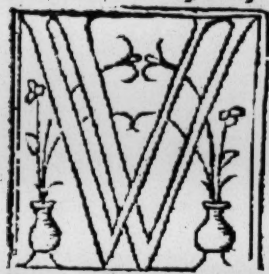


¶ Almighty & euer liuing god, which by thy holy apostle haſte taughte vs to make praiers and supplications, and to geue thanks for al mē: we humbly beſeche the most mercyfully to (accepte oure almoſe) and to receiue theſe our praiers whiche we offre vnto thy diuine maiestie: beſechyng thee to inspire continually, the vniuerſal church with the ſprite of truth, vnitie and concorde: and graunt that al they that doe confeſſe thy holy name, may agree in the trueth of thy holy worde, and liue in vnitie and godly loue. We beſeche thee alſo to ſaue and defend al Chriſtian kinges, princes, and gouernours, and ſpecially thy ſeruant, Edward our king, that vnder hym we maye be godly and quietly gouerned, and graunte vnto hys whole counſail, & to all that be put in aucthoritie vnder hym, that they may truly & indifferently miniſter iuſtice, to the puniſhment of wickednes & vice, and to the maintenance of goddes true religio and vertue. Geue grace (O heauenly father) to al Biſhops, paſtours and Curates, that they maye both by theyr lyfe and doctryne, ſette forth thy true and lyuely woorde, and rightly and duely adminyſter thy holy Sacramentes, and to all thy people geue thy heauenly grace, and eſpecially to thys congregacyon here preſente, that with meeke heart and due reuerence, they maye heare and receyue thy holy woorde, truly ſeruyng thee in holynesse and ryghteouſneſſe all the dayes of theyr lyfe. And we moſte humbly beſeche thee of thy goodnes (O Lord)
to

The Communion.

to comforte and succour al them which in this transitory life be in trouble, sorow nede, sicknes, or any other aduersitie: Graunte this O father for Iesus Chrestes sake our only mediator and aduocate. Amen.

¶ Then shal folow this exhortacion at certaine times when the Curate shal see the people negligent to come to the holy Communion.



¶ Come together at thys time derely beloved brethren, to fede at the lordes supper, vnto the whiche in goddes behalfe I byd you al that be here present, and beseeche you for the lord Iesus Chrestes sake, that ye wil not refuse to come therto, beyng so louingly called and bidden of god hymselfe. Ye knowe howe greuouse and unkynde a thyng it is, when a man hath prepared a riche feast, decked hys table with all kynde of prouision, so that there lacketh nothing but the ghestes to sit down: and yet they which be called, without any cause mooste unthankefully refuse to come. whiche of you in suche a case woulde not be moued: who would not thynke a great intury and wrong done vnto him: wherfore most derely beloved in Christ, take ye good hede, lest ye with drawyng your selues from this holy supper, prouoke goddes indignacion against you. Yt is an easy matter for a man to say, I wil not Communicate, because I am otherwyle letted with worldely busines: but such excuses be not so easely accepted and allowed beefore god. Yf any man say, I am a greuouse sinner and therefore am afraied to come: wherfore then doe you not repent and amende. when god calleth you, be you not ashamed to saye you wyll not come: when you shoulde returne to God, wyll you excuse your selfe and saye that you be not ready: Consydre earnestely with your selues howe lytle suche feyned excuses shall auayle beefore God. They that refused the feaste in the Gospel, because they had boughte a farme, or woulde trye
R. ii. their

The Communion.

they: yokes of oxen, or because they wer married, wer not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and accordyng to mine office, I bid you in the name of god, I cal you in Christes behalfe, I exhort you, as you loue your owne saluacion, that ye wilbe partakers of this holy Communion. And as the sonne of god did vouchesafe to yelde vp his soule by death vpon the Crosse for your helth: euen so it is your dуетie to receue the communion together in the remembraunce of his death, as he hymselfe commaunded. Nowe if you will in no wyse thus do, conside with your selues how great Iniurye you do vnto god, & how sore punishment hangeth ouer your heads for thesame. And wheras ye offend god, so sore in refusing this holy Banquet, I admonishe, exhort, and beseeche you, that vnto this vnkindnes ye wil not adde any more. which thing ye shal do, if ye stand by as gasers and lokers on them that do communicate, & be no partakers of the same your selues. For what thing can this be accōpted els, the a further contēpt, & vnkindnes vnto god: Truly it is a great vnthankfulness to say nay when ye be called: but the fault is much greater when men stande by, & yet wil neither eate nor drinke this holy Communion with other. I praye you what can this be els, but euen to haue the misteries of Christ in derision: It is said vnto all: Take ye & eate, Take & drinke ye al of this, do this in remembraunce of me. with what face then, or with what countenance shal ye heare these wordes: what wil this be els but a neglecting, a despising, & mocking of the Testament of Christ: wherfore, rather then you should so do, depart you hence & geue place to them that be godly disposed. But whē you depart, I beseeche you, pondre with your selues from whom you depart: ye depart frō the lordes table, ye depart frō your brethren, & frō the banquet of most heauenly fode. These thiges if ye earnestly cōsidre,
ye

ye shal by gods grace returne to a better minde, for the obtaining wherof, we shal make oure humble petycions while we shal receiue the holy Communion.

And some tyme shalbe sayd this also, at the discrecion of the Curate.



Deerly beloved, forasmuch as our duetie is to rendre to Almighty god our heauenly father moste hartye thanks, for that he hath geuen his sonne oure saviour Iesus Christ, not only to die for vs, but also to be our spiritual fode and sustentance, as it is declared vnto vs, as well by goddes worde, as by the holy Sacramentes of his blessed body, and bloud, the which being so comfortable a thyng to them which receiue it worthely, and so dangerous to the that wil presume to receiue it vnworthely: My duetie is to exhort you to considre the dignitie of the holy mystery, and the great perel of the vnworthy receyving therof, and so to searche and examine your own consciences, as you shoulde come holy and cleane to a most godly and heauenly feast: so that in nowise you come but in the mariage garment required of god in holy scripture, and so come and be receiued, as worthy partakers of such a heauely table. The way & meanes therto is: First to examine your liues and conuersacion by the rule of gods commaundementes, & whereinsoeuer ye shal perceiue your selves to haue offended, either by wil, word, or dede, there bewaile your own sinful liues, confesse your selves to almighty god with full purpose of amendment of life. And if ye shal perceiue your offences to be such, as be not only agaynst God, but also agaynst your neighbours, then ye shal recõcile your selues vnto them, ready to make restitution and satisfaction accordyng to the vttermoste of youre powers, for all iniuries and wronges done by you to any other: and lykewyle beeyng ready to forgeue
R.iii. other

other that haue offended you, as you would haue forgiveness of your offences at gods hand : for otherwise the receiuing of the holy Communion, doth nothing els but encrease youre damnacion. And because it is, requisite that no man should come to the holy Communion but with a full trust in goddes mercy, and with a quiet conscience: therefore if there be any of you whiche by the meanes afore said cannot quiet his own conscience, but requireth further comfort or counsel: then let him come to me, or some other discrete and learned minister of gods word, & open his griefe, that he may receiue such gostly counsaile, aduise, and comfort, as his conscience maye be releued, & that by the ministry of gods worde, he may receiue comfort and the benefyte of absolution, to the quieting of his conscience, and aduoiding of al Scruple and doubtfulness.

¶ Then shal the priest say this exhortacion.



Dearly beloued in the lord: ye that minde to come to the holy Communion of the body and bloud of our sauoure Christ, must consider what S. Paul wryteth to the Corinthians, howe he exhorteth al persons diligently to trie & examine them selves, before they presume to eate of that bread, & drinke of that cup: for as the benefite is great if with a truly penitent heart and liuely fayth, we receiue that holy Sacrament, (for the we spiritually eate the flesh of Christe, and drinke his bloude, then we dwell in Christe and Christe in vs, we bee one with Christe, and Christe with vs:) so is the danger great, yf wee receiue the same vnworthely. For then we be gilty of the body and bloud of Christe oure sauour. we eate & drinke our owne damnacion, not consydering the lordes body, we kindle goddes wrath against vs, we prouoke

prouoke hym to plague vs wyth diuerse diseases, and sundry kyndes of death. Therefore, yf anye of you be a blasphemour of GOD, an hynderer or flaunderer of hys woorde, an adulterer, or be in malice or enuie, or in any other greuous cryme, bewayle youre synnes, and come not to thys holye Table, lest after the takynge of that holye Sacramente, the Deuyll entre into you, as he entered into Judas, and fyll you full of all iniquities, and bringe you to destruction, bothe of bodye and soule. Judge therefore youre selues (brethren) that ye be not iudged of the Lorde. Repent you truely for youre synnes past, haue a lyuely and stedfast fayth in Christ our Sauour. Amende your lyues, and be in perfecte charitie with all men, so shall ye be mete partakers of those holy mysteries. And aboue al thinges, ye must geue most humble and hartie thanks to God the father, the sonne, and the holy ghost, for the redemption of the worlde, by the death and passion of our sauiour Christe, bothe God and man, who dyd humble hym selfe, euen to the death vpon the Crosse, for vs miserable synners, whiche laye in darkenesse, & shadowe of death, that he myghte make vs the chyldren of God, and exalte vs to euerlastinge lyfe. And to thende that we should alwaye remembre the exceeding greate loue of oure maister, and onely Sauoure Iesu Christ, thus dyinge for vs, and the innumerable benefytes (whiche by his precious bloudshedinge) he hath obteyned to vs, he hath instituted and ordeyned holye mysteries, as pledges of hys loue, and continuall remembrance of hys death, to our greate and endles comforte. To hym therefore wyth the father and the holy Ghoste, lette vs geue (as we are most bounden) continuall thanks: submitinge oure selues wholly to hys holy wyll and pleasure, and studyng to serue him in true holynesse and ryghteousnesse all the dayes of oure lyfe. Amen.

A.iii.

¶ Then

The Communion.

¶ Then shall the Priest saye to them that come to receiue the holy Communion.



¶ You that doe truely and earnestlye repent you of your synnes, and be in loue and charitie wyth your neyghbours, and entend to leade a newe lyfe, folowinge the commaundemētes of God, and walking from hence forth in hys holy wayes: Drawe nere, and take thys holy Sacrament to your comforte: make your humble confession to almighty God, before this congregacion here gathered together in his holy name, mekely kneeling vpon your knees.

¶ Then shall this general confession be made, in the name of al those that are mynded to receyue the holy Communion, eyther by one of them, or els by one of the ministers, or by the Priest hymself, al kneeling humbly vpon theyr knees.



Almighty God, father of our Lorde Jesus Christe, maker of all thinges, Judge of al men, we knowlege and bewaile our manyfolde synnes and wickednes, whiche we from tyme to tyme most greuously haue committed, by thought, woorde, and dede, agaynst thy deuyne Maiestie: prouokinge moste instely thy wrath and indignacion against vs: we do earnestlye repent, and be hartely sorry for these our misdoynge: the remembraunce of them is greuous vnto vs, the burthen of them is intollerable: haue mercy vpon vs, haue mercye vpon vs mooste mercyfull father, for thy sonne oure Lorde Jesus Christes sake: forgeue vs all that is paste, and graunt that we may euer hereafter, serue and please thee, in newnesse of lyfe, to the honour and glozve of thy name: Through Jesus Christe oure Lorde. Amen.

¶ Then

The Communion.

¶ Then shall the Priest or the Bishop (being present) stand
by, and turninge himselfe to the people, saye thus.



Almightye God our heauenly father, who
of his great mercy, hath promised forgeue-
nesse of synnes to all them, whiche wyth
hartie repentance and true faythe, turne
vnto him: haue mercy vpon you, pardon &
deliuer you fro al your synnes, confirme and strengthe
you in all goodnesse, and bring you to euerlasting lyfe:
through Iesus Christ our Lorde. Amen.

¶ Then shall the priest also saye.

Hearc what comfortable wordes our sauour Christ
sayeth, to all that truely turne to hym.

Come vnto me al that trauayl and be heauy laden,
and I shall refreshe you. So **G O D** loued the world,
that he gaue his onely begotten sonne, to thende that
all that beleue in hym, should not perishe, but haue life
euerlastinge.

Hearc also what saint Paule sayeth.

This is a true saying, and worthye of all men to be
receyued, that Iesus Christe came into the worlde to
saue synners.

Hearc also what saint Iohn sayeth.

Yf anye man synne, we haue an aduocate wyth the
father, Iesus Christe the righteous, and he is the pro-
piciation for our synnes.

¶ After the whych, the priest shall procede, sayinge.

Lyft vp youre heartes.

Answer.

We lyft them vp vnto the Lorde.

Priest

Prieste.

Let vs geue thanks vnto oure Lorde God.

Answer.

It is mete and right so to do.

Prieste.

It is very mete, ryght, and our bounden duetie, that we should at al tymes, and in al places, geue thanks vnto thee O lorde holy father, almightye everlastinge God.

Here shall folowe the proper Preface, accordinge to the tyme, yf there be any specially appointed: or els immediatly shall folowe. Therefore wyth Angelles. &c.

Proper Prefaces.

Upon Christmas daye, and seuen dayes after.



Because thou dyddeste geue Iesus Christe, thyne onely sonne, to be borne as this daye for vs, who by the operacion of the holye ghost, was made very man, of the substance of the Virgine Mary his mother, and that without spot of synne, to make vs cleane fro al sinne. Therefore. &c.

Upon Easter daye, and seuen dayes after.



At chiefly are we bounde to prayse thee, for the glorious resurrection of thy sonne Iesus Christ our Lord, for he is the very Paschall lambe, which was offred for vs, & hath take away the synne of the worlde, who by his death hath destroyed death, and by his ryling to life agayne, hath restored to vs everlastinge lyfe. Therefore. &c.

Upon the Ascencion daye, and seuen dayes after.

Through



Broughte thy moſte dere beloved, ſonite, Jeſus Chriſt our Lord, who after his moſt glorious reſurreccion, manifeſtly appeared to all hys Apoſtles, and in their ſyght Aſcended by into heaue, to prepare a place for vs, that where he is, thether might we alſo aſcende, and reigne with him in glory. Therfore with Angelles. &c.

¶ Upon Whitſondaie, and ſixe dayes after.



Brough Jeſus Chriſt our lorde, according to whoſe moſt true promiſe, the holy goſte came down this day from heauen, with a ſodain great ſound, as it had been a mighty wynde, in the likenes of fierie tongues, lightinge vpon the Apoſtles, to teache them, and to leade them to all trueth, giuyng them both the gyfte of diuerſe languages, and alſo boldneſſe with feruent zeale, conſtantly to preache the Goſpel vnto all nacyons, wherby we are broughte out of darkenes and erreure, into the cleare light and true knowledge of the, and of thy ſonne Jeſus Chriſt. Therfore with. &c.

¶ Upon the feaſt of Trinitie onely.



I is very mete, righte, and oure bounden duetie, that we ſhould at al tymes, and in al places, geue thanks to thee, O lord, almighty and everlaſtyng god, whyche art one god, one Lord, not one only perſon, but three perſons in one ſubſtaunce: for that whiche wee beleue of the glory of the father, theſame we beleue of the ſone, and of the holy goſt without any difference, or inequalitie. Therfore with. &c.

¶ After which preface, ſhall folowe immediatly.

Therefore with Angelles, and Archangelles, and with all the companie of heauen, we laude and magnifie

The Communion.

magnifie thy glorious name, euermore prayſing thee and ſaying.

Holy, holy, holy, Lorde God of hoſtes : heauen and yearth are full of thy glory, glory be to thee O lorde moſt hygh.

¶ Then ſhal the prieſt kneeling down at Goddes boorde, ſaye in the name of all them that ſhal receyue the Communion, this prayer folowynge.



¶ We doe not preſume to come to thys thy table (O mercifull Lorde) truſtynge in our owne ryghteouſnes, but in thy manifolde and greate mercies : we bee not worthy ſomuche as to gather vp the crummes vnder thy Table, but thou art the ſame Lorde, whole propertie is alwayes to haue mercy: graunte vs therfore (gracious lorde) ſo to eate the fleſhe of thy dere ſonne Jeſus Chriſt, and to drinke his blond, that our ſynful bodyes may be made cleane by his body, and our ſoules waſhed through his moſt precious bloude, and that we may euermore dwell in hym, and he in vs. Amen.

¶ Then the prieſt ſtanding vp ſhal ſaye, as foloweth.



¶ Almighty god our heauēly father, which of thy tender mercy diddeſte geue thine only ſonne Jeſus Chriſt, to ſuffer death vpon the croſſe for oure redemption, who made there (by hys one oblacyon of hymſelfe once offered) a ful, perfecte and ſufficiente Sacrifice, oblacyon, and ſatiffaction, for the ſinnes of the whole world, and did inſtitute, and in his holy Ghoſpell commaunde vs, to contynue a perpetuall memorye of that hys precious death, vntyll hys commynge agayne. Heare vs O mercifull father wee beſeeche thee: and Graunte that wee recey-
uynge

uyng these thy creatures of bread and wine, according to thy sonne our sauioꝝ Jesu Chꝛistes holy institution, in remembraunce of his death and passiō, may be partakers of his most blessed body and bloud: who in the same night that he was betrayed, toke bread, and whē he had geuen thanks, he brake it, and gaue it to hys Disciples, saying: Take, eate, this is my body which is geuen for you. Doe this in remembraunce of me. Lyke wyse after supper he toke the cup, and when he had geuen thanks, he gaue it to them, saying: Drinke ye all of this, for this is my bloud of the newe Testament, which is shed for you and for many, for remission of synnes; do this, as ofte as ye shal drinke it in remembraunce of me.

Then shal the minister first receiue the Communion in both kyndes hymselfe, and nexte delyuer it to other ministers, if any be there pꝛesent (that thei may helpe the chief minister) and after to the people in theyꝝ handes kneeling. And when he delyuereth the bread, he shal say.

Take and eate this, in remembraunce that Chꝛiste died for the, and fede on him in thy heart by faith, with thanks geuyng.

And the minister that delyuereth the cuppe, shal saye.

Drinke this in remembraunce that Chꝛistes bloud was shed for thee, and be thankfull.

Then shal the priest saye the lordes prayer, the people repeating after him euery petition.

After shalbe sayd as foloweth,



Loꝝde and heauenly father, we thy humble seruantes, entierly desire thy fatherly goodnes, mercifully to accepte thys our Sacrifice of prayse and thanks geuyng: moſte humbly beſechyng thee to graunte, that

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that by the merites & death of thy sonne Jesus Christ, and through faith in his bloud, we and all thy whole church, may obtain remission of our sinnes, and al other benefytes of hys Passion. And here we offer and present vnto the, O lord, our selves, our soules & bodies, to be a reasonable, holy, and liuely Sacrifice vnto the: humbly beseeching the, that al we which be partakers of thys holy Communion, maye be fulfilled with thy grace and heavenly benediction. And althoughe we be vnworthy, through our manifolde synnes, to offer vnto thee any Sacrifice : yet we beseeche thee to accepte this our bounden duetie and seruice, not weighing our merites, but pardoning our offences, through Jesus Christ our Lord, by whom and with whō, in the unitie of the holy gost, al honour and glory be vnto the O father almightie, world without ende. Amen.

Cor this.



Almightie and everliuing God, we most hartely thanke the, for that thou doest vouchsafe to fede vs, whiche haue duely receiued these holy mysteries, with the Spiritual fode of the most precious body and bloud of thy sonne, our sauour Jesus Christ, and doest assure vs therby of thy fauour and goodnesse towards vs, and that we be very membres incorporate in thy mysticall body, whiche is the blessed companie of all faythfull people, and bee also heyres through hope, of thy everlastyng kyngdome, by the merytes of the most precious death & passion of thy deare sonne: we now most humbly beseeche the, O heauely father, so to assist vs with thy grace, that we may continue in that holy fellowship, & do al such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lord,

The Communion.

Loꝛde, to whom with thee and the holy gost, be all ho-
nour and glory, woꝛlde without ende. Amen.

¶ Then shalbe sayd oꝛ song.



Loꝛye be to god on hygh. And in yearth
peace, good wil towarde men. we praise
thee, we blesse thee, we worshippe thee, we
glorifie thee, we geue thanks to thee, for
thy great glory: O Loꝛde God heauenly
kyng, God the father almightie. O loꝛde the onely be-
gotten sonne Jesu Chꝛyst: O loꝛd God, Lambe of god,
sonne of the father, that takest away the synnes of the
woꝛld, haue mercy vpon vs: Thou that takest away
the synnes of the woꝛld, haue mercy vpon vs. Thou
that takest awaye the synnes of the woꝛld, receiue our
prayer. Thou that sittest at the ryghte hande of God
the father, haue mercy vpon vs: For thou only art ho-
ly: Thou only art the Loꝛd. Thou only (O Chꝛyste)
with the holy goste, art moſte high, in the glory of god
the father. Amen.

¶ Then the Pꝛiest oꝛ the Biſhoppe, if he be present, ſhall let
them depart with this bleſſyng.



The peace of god which paſſeth al vnderſta-
dyng, kepe your heartes and mindes, in the
knowlege and loue of god, and of his sonne
Jesu Chꝛyst our Loꝛde: and the bleſſyng of
god almightie, the father, the sonne, and the holy gost,
bee amongeſte you, and remayne with you alwayes.
Amen.

¶ Collectes to be ſaied after the Offertorie, when there
is no Communion, euery ſuche daye one. And theſame
maye be ſayed alſo as often as occaſion ſhall ſerue, after
the Collectes, eyther of Moꝛnyng and Euenyng prayer,
Communion, oꝛ Letany, by the diſcreciõ of the miniſter.

Aſſiſt

Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruantes, towarde the attaimente of everlastynge saluacion: that among all the chaunges and chaunces of thys mortal life, thei may ever be defended by thy most gracious and ready helpe: through Christ our Lord. Amen.

O Almightye lord and everliuing god, vouchsafe, we beseeche thee, to directe, sanctifie, and gouerne, both our heartes and bodies, in the wayes of thy lawes, and in the woorkes of thy commaundementes: that through thy most mighty protection, both here and ever, we may be preserved in body and soule: through our lord and saviour Jesus Christ. Amen.

Graunte we beseeche thee almighty God, that the wordes which we haue heard this day, with our outward eares, may throughe thy grace, be so grafted inwardly in our heartes, that they may bryng furth in vs, the fruite of good liuyng, to the honour and prayse of thy name: throughe Jesus Christ our Lord. Amen.

Renent vs, O lord, in al our doinges, with thy most gracious fauoure, and further vs with thy contynuall helpe, that in all oure woorkes begon, continued, and ended in thee: we may glorify thy holy name, and finally by thy mercie obtaine everlastyng lyfe: through Jesus Christ our Lorde. Amen.

Almightie God, the founteine of all wisdom, whiche knowest our necessities before we aske, and our ignorance in askyng: we beseeche thee
to

to haue compassion vpon our infirmities, & those thynges, whiche for our vnworthines wee dare not, & for our blyndnesse, we cannot aske, vouchesafe to giue vs for the worthinesse of thy sonne Iesus Christ our lord. Amen.



Almighty God, which hast promised to here the petitions of them that aske in thy sonnes name, we beseeche thee mercifully to encline thyne eares to vs that haue made nowe our praier and supplications vnto thee: & graunt that those thynges whiche we haue faithfully asked, accordyng to thy wille, maye effectuallye bee obtained, to the relief of our necessitie, and to the setting furth of thy glory, through Iesus Christ our lord. Amen.

¶ Upon the holy daies, if there be no Communion, shalbe saide all that is appoynted at the Communion, vntill the ende of the Homelie, concludyng with the generall praier for the whole state of Christes church militant here in earth, and one or mo of these collectes befoze rehearsed, as occasion shal serue.

¶ And there shalbee no celebracion of the Lordes Supper, except there bee a good number to communicate with the priest, accordyng to his discrecion.

¶ And if there be not aboue twentie persones in the parische, of discrecion to receiue the Communion, yet there shalbee no Communion, except foure, or thre at the least communicate with the Priest. And in Cathedrall and Collegiate Churches, where bee many Priestes and Deacons, thei shall all receiue the Communion with the minister euery Sondaie at the least, excepte thei haue a reasonable cause to the contrary.

¶ Although no order can be so perfectly deuised, but it maie be of some, either for their ignorance and infirmitie, or els of malice and obstinacie misconstrued, depraued, and interpreted in a wrong part: and yet because brotherly charitie willet, that so muche as conueniently maie be, offences should be taken awaie, therfoze, we willing to do the same. Wheras it is ordeined in the booke of Common praier, in the administracion of the Lordes Supper, that the Communicantes knelyng, should receiue the holy Communion, whiche thyng beyng well ment, for a significacio of the humble and gratefull acknowlegyng of the benefi-
tes

At the Communion.

tes of Chyriste, giuen vnto the worthy receiuor, and to auoyde the pzoophanacion and disorder, whiche aboute the holy Communion might els ensue, lest yet thesame kneeling might be thought, or taken otherwise, we do declare that it is not ment thereby, that any adozacion is doen, or ought to be doen, either vnto the Sacramentall bread or wine, there bodily receiued, or vnto any reall and essenci- all pzesence there beyng, of Chyristes naturall fleshe and bloude. For as concernyng the Sacramentall bread and wine, thei remain still in their very naturall substaunces, and therfoze maie not be adozed, for that were ydolatrie, to be abhozred of all faithfull Chyristians: and as concernyng the naturall body and bloud of our sauour Chyrist, thei are in heauen, and not here, for it is against the truthe of Chyristes true naturall body, to be in mo places then in one, at one tyme.

And to take awaie the Supersticion, whiche any persone hath, or might haue in the breade and wine, it shall suffice that the bread be suche, as is vsuall to be eaten at the Table, with other meates, but the best & purest wheate bread that conueniently maie be gotten. And if any of the bread or wine remaine, the Curate shal haue it to his awne vse.

The breade and wine for the Communion, shalbe pzouided by the Curate, and the Churche wardens, at the charges of the Parithe, and the Parithe shalbee discharged of suche sommes of money, or other dueties, whiche hetherto thei haue paied for thesame, by order of their houses euery Sondaie.

And note, that euery Parishioner shal communicate, at the least thre tymes in the yere, of whiche Easter to bee one, and shal also receiue the Sacramentes, and other rites, accordyng to the order of this booke appoynted. And perely at Easter, euery Parishioner shal reken with his Person, Vicare, or Curate, or his, or their deputie or deputies, and paie to them, or hym all Ecclesiasticall dueties accustomably due then, and at that tyme to be paied.

The Ministracion of Baptisme to be vsed in the Churche.



I appeareth by auncient wyters,
that the Sacramente of Baptisme in the
olde tyme, was not commonlye ministred,
but at two tymes in the yeare: at Easter,
and Whytson tye. At which tymes it was
openly ministred, in the presence of all the
congregation: whiche custome (now being
growen out of vse) althoughe it can not for
many consideracions be well restored agayne, yet it is thoughte
good to folowe the same as nere as conueniently may be: where-
fore the people are to be admonished, that it is most conueniente
that Baptisme should not be ministred but vpon Sondays, and
other holy dayes, when the moste noubre of people maye come
together, as well for that the congregation there present may te-
stifie the receyuinge of them that be newly Baptysed into the
noubre of Christes Churche, as also because in the Baptisme
of infantes, euery man present may be put in remembraunce
of hys owne profession made to God in hys Baptisme.

For whyche cause also, it is expediente that Bap-
tisme be ministred in the Englishe tongue.

Neuerthelesse (yf necessitie so re-
quyre) chyl dren maye at
all tymes be Bap-
tised at home.

(.ii.)

D.ii.

Publique Bap- tisme.

¶ When there are chyldzen to be Baptyfed vpon the Son-
day, or holy day, the Parentes ſhal geue knowledge ouer-
nyght, or in the morning, afore the beginning of Morning
prayer to the Curate. And then the Godfathers, Godmo-
thers, and people, with the childzen, muſte be ready at the
Fonte, eyther immediatly after the laſte Leſſon at Mor-
ninge prayer, or els immediatly after the laſte Leſſon at
Eueninge prayer, as the Curate by his diſcretion ſhal ap-
poynte. And then ſtāding there, the Prieſt ſhal aſke whe-
ther the chyldzen be Baptyfed or no. If they anſwere, no.
Then ſhall the Prieſt ſaye thus.



Carely beloued, for asmuche as all men
be conceyued and borne in synne, & that
oure Saviour Chriſte ſayeth, none can
entre into the Kyngdome of God (ex-
cepte he be regenerate, and borne a new
of water and the holye Ghoſte:) I be-
ſeche you to call vpon God the Father, throughe our
Lorde Jeſus Chriſte, that of hys bounteous mercye,
he wyl graunt to theſe chyldzen, that thyng which
by nature they cannot haue, that they maye be
Baptyfed with water and the holye ghoſt,
and receyued into Chriſtes holye
churche, and be made lyuelye
membres of theſame.

(.:.)

Publique Baptisme.

Then the Priest shall saye.

¶ Let vs praye.



Almightie & everlastinge God, which of thy great mercy diddest saue Noe & his familie in the Arke, from perishing by water: & also dyddest safely leade the chyldren of Israel, thy people through the redde Sea: figuring thereby thy holy Baptisme, & by the Baptisme of thy welbeloued sonne Iesus Christe, diddeste sanctifye the floud Iordane & all other waters, to the mysticall washing awaye of sinne: we beseeche thee for thy infinite mercies, that thou wylt mercifully loke vpon these chyldren, sanctifie them & washe them with thy holy ghost, that they beyng deliuered from thy wrath, maye be receyued into the Arke of Christes Church, and beyng stedfast in fayth, ioyeful through hope, & rooted in charitie, maye so passe the waues of thys troublesome world, that finally they may come to the land of everlastinge lyfe, there to reygne wyth thee, worlde wythout ende: through Iesus Christe our Lord. Amen.



Almightie & immortal god, the ayde of al that nede, the helper of all that flee to thee for succour, the lyfe of the that beleue, & the resurrection of the dead: we cal vpon thee for these infantes, that they cominge to thy holy Baptisme, maye receyue remissio of theyr sinnes, by spiritual regeneracio. Receiue the (O lord) as thou hast promysed by thy welbeloued sonne, saying: Aske & you shal haue, seke & you shal fynd, knocke & it shalbe opened vnto you: So geue now vnto vs that aske. Let vs that seke fynde. Open the gate vnto vs that knock, that these infantes maye enioye the everlastinge benediction of thy heavenly washinge, and may come to the eternall Kyngdom, whiche thou hast promysed by Christ our Lorde. Amen.

O.iii.

Then

The ministracion of

¶ Then shal the Priest say: heare the wordes of the Gospel,
wrytten by Saint Marke in the tenth Chapter.

Mark. x.



In a certayn tyme they brought children to Christ that he should touche them, & hys disciples rebuked those that brought them. But whē Iesus sawe it, he was displeased, and sayd vnto them: Suffre lyttle children to come vnto me, and forbid them not: For to suche belongeth the kyngdom of God. Verelye I say vnto you: whosoever doth not receyue the kyngdom of God, as a lyttle chyld, he shall not entre therein. And when he had taken them vp in hys armes, he put his handes vpon them, and blessed them.

¶ After the Gospel is read, the Minister shal make this briel exhortacion vpon the wordes of the Gospel.



Reedes, you heare in this Gospel the wordes of our sauiour Christ, that he commaunded the childre to be brought vnto him: how he blamed those that would haue kept the fro him: how he exhorteth al mē to folow theyr innocēcie. You perceyue how by his outward gesture & dede, he declared his good wyll towarde them. For he embrased them in hys armes, he layde his handes vpon them, and blessed them: doubt not ye therefore, but earnestly beleue, that he wyl lyke wise fauourably receyue these present infantes, that he wil embrace them wyth the armes of hys mercye, that he wyl gene vnto them the blessinge of eternall lyfe, and make them partakers of hys everlasting kingdome. wherefore we being thus perswaded of the good will of our heauenlye father towarde these infantes, declared by his sonne Iesus Christ: & nothing doubting but that he fauourably alloweth thys charitable worke of ours, in bringinge these
these

these children to his holy Baptisme : let vs saythfully
and deuoutely geue thanks vnto him, and saye.



A mightie and everlasting God, heauenly fa-
ther, we geue thee humble thanks, that thou
haste vouchesafed to call vs to knowledge of
thy grace & fayth in thee, encrease this know-
ledge, & confirme this faythe in vs evermore: Geue thy
holy spirite to these infantes, that they maye be borne
agayne, and be made heyres of everlastinge saluacion,
through our Lord Iesus Christ: who liueth & reigneth
with thee & the holy spirite, now & for ever. Amen.

Then the priest shal speake vnto the Godfathers
and Godmothers, on this wyse.



Welbeloued frêdes, ye haue brought these
chyl dren here to bee Baptyzed, ye haue
prayed that oure Lorde Iesus Christe
would vouchesafe to receyue thē, to laye
hys handes vpon them, to blesse them,
to release them of theyr synnes, to geue
them the kyngdom of heauen, and everlasting lyfe. Ye
haue heard also that our Lord Iesus Christ hath pro-
mysed in hys Gospel, to graunte all these thinges that
ye haue prayed for: which promise he for his parte wyl
moste surely kepe & performe. wherfore after thys pro-
myse made by Christ, these infantes must also faithful-
ly for theyr parte promise by you that be their suerties,
that they wyl forsake the deuyll and al his workes, and
constantly beleue Goddes holy worde, and obediently
kepe his commaundementes.

Then shall the Priest demaunde of the Godfathers and
Godmothers these questions folowynge.

Doest thou forsake the deuyll and al his workes, the
bayne pompe, and glory of the worlde, wyth all coue-
touse desyres of thesame, the carnall desyres of the
fleshe, so that thou wilt not folow, nor be led by them.

D.iiii.

Answer

The ministracion of

Answer.

I forsake them all.

Minister.

Doeſt thou beleue in God the father almighty, maker of heauē & earth: And in Ieſus Chriſt his only begotten ſonne our Lord, and that he was conceived by the holy ghoſte, borne of the vyrgyn Mary, that he ſuffered vnder Poncius Pilate, was crucified, dead, & buried, that he went downe into hel, & alſo did riſe agayn the thyrde daye: that he aſcended into heauen, & ſytteth at the right hand of God the father almighty, & from thence ſhall come agayne at the ende of the worlde, to iudge the quicke and the dead.

And doeſt thou beleue in the holy ghoſt, the holy Catholique church, the Communion of Sainctes, the remiſſion of ſynnes, the reſurrection of the fleſhe, & euerlaſtinge lyfe after death:

Answer.

All thys I ſtedfaſtly beleue.

Minister.

Wylt thou be baptysed in thys fayth:

Answer.

That is my deſyre.

Then ſhal the Prieſt ſaye.



Mercyful God, graunt that the olde Adam in theſe chyldren may be ſo buried, that the newe man maye be rayſed vp in them. Amen.

Graunt that al carnal affections may dye in them, and that al thinges belonging to the ſpirite, may liue & growe in them. Amen.

Graunt that they may haue power and ſtrength to haue victorie and to triumphe agaynſte the deuyl, the worlde and the fleſhe. Amen.

Graunt that whoſoener is here dedicated to thee by
oure

our office & ministerie, may also be endued wyth heauēly vertues, & everlastingly rewarded through thy mercy, O blessed lord God, who doest lyue and gouerne all thinges world without ende. Amen.

A mighty everliuing God, whose most dearely beloued sonne Iesus Christ, for the forgeuenes of our sinnes dyd shed out of his most precious syde, both water and bloud, and gaue commaundemēt to his disciples that they should go teache al nations, and baptise them in the name of the father, the sonne, & of the holy ghost: Regard we beseeche thee, the supplications of thy congregacion, and graunt that all thy seruantes which shalbe baptised in this water, may receyue the fulnesse of thy grace, and ever remayne in the noumbre of thy faythfull & electe chyldren through Iesus Christ our Lorde.

Then the Priest shal take the childe in hys handes, & aske the name, and naming the chylde shal dyppe it in the water, so it be discretely and warely done sayinge.

I baptise thee in the name of the Father, and of the Sonne, and of the holye Ghost. Amen.

And yf the chylde be weake, it shal suffyse to powze water vpon it, sayinge the foresayde wordes.

I baptise thee in the name of the Father, & of the Sonne, and of the holy Ghost. Amen.

Then the Prieste shal make a crosse vpon the chyldes forehead, sayinge.

Receyue this childe into the congregacion of Christes flocke, and doe sygne hym wyth the signe of the crosse, in token that hereafter he shal not be ashamed to confesse the fayth of Christ crucified, and manfully to fyght vnder hys banner agaynste synne, the worlde, and the deuyl, and

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and to continue Christes faythfull souldiour, and ser-
uaunt vnto hys lyues ende. Amen.

¶ Then shall the Priest saye.

Synge now derely beloued brethren, that these
chyliden bee regenerate & grafted into the body
of Christes congregacion: let vs geue thanks
vnto God for these benefites, & with one accorde make
our prayers vnto almighty God that they maye leade
the rest of theyr lyfe, accordinge to this beginninge.

¶ Then shalbe sayde.

¶ Our father which art in heauen. &c.

¶ Then shall the Priest saye.



¶ Weelde thee heartie thākes most mer-
cyfull father, that it hath pleased thee
to regenerate this infant with thy ho-
ly spirite, to receyue hym for thy owne
chylid by adopcion, and to incorporate
hym into thy holy congregacion. And
humbly we beseeche thee to graūt that
he being dead vnto sinne, and lyving vnto righteouf-
nes, and being buried with Christe in his death, maye
crucifye the olde man, and vtterly abolysh the whole
body of sinne: that as he is made partaker of the death
of thy sonne, so he may be partaker of his resurrectiō:
so that finally wyth the residue of thy holy congrega-
cion, he may be enheritour of thyne everlastinge kyng-
dom: through Christ our Lord. Amen.

¶ At the last ende, the Priest calling the Godfathers and
Godmothers together, shall saye thys shorte exhortacion
folowinge.

For asmuche as these chyliden haue promised by
you to forsake the Dewyll and all hys workes,
to beleue

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to beleue in God, and to serue hym: you muste remembre that it is your partes and dueties to see that these infants be taught so soone as they shalbe able to learne, what a solemne bowe, promyse, & profession they haue made by you. And that they may knowe these thinges the better, ye shal call vpon them to heare sermons: And chiefly ye shal prouide that they may learne the Crede, the Lordes Prayer, and the ten Commaundementes in the Englishe tongue, and all other thynges, which a Christian man oughte to knowe and beleue, to his soules health: & that these chyldren may be vertuously brought vp, to leade a godly & a Christian lyfe, remembrynge alwayes that Baptisme doeth represent vnto vs oure profession, whiche is to folowe the example of our sauour Christ, & to be made like vnto him: that as he dyed and rose agayne for vs, so shoulde we whiche are baptysed, dye from synne, and ryse agayne vnto ryghteousnesse, continually mortifyinge all oure euyl and corrupte affections, and daylye proceedinge in all vertue, and godlynnes of lyuynge.

¶ The Minister shal comaunde that the chyldre be brought to the Bishop to be confirmed of him, so sone as they can saie in theyr bulgare tongue the articles of the fayth, the lordes prayer, and the .x. commaundementes, & be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expessed.

Of them that be Bapti- sed in pryuate houses, in tyme of necessitie.

¶ The Pastours and Curates shall oft admonishe the people, that they deferre not the Baptisme of infants anye longer then the Sondaye, or other holpe daye, nexte after the chyld be bozne, vnesse vpon a great and reasonable cause declared to the Curate and by hym approued.

And

The ministracion of

And also they shal warne the, that without great cause and necessitie, they baptise not chyldezen at home in theyr houses. And when great nede shall compell them so to do, that then they minister it on this fashon.

First let the that be present cal vpon God for his grace, and saye the Lordes prayer, yf the tyme wyll suffice. And then one of them shall name the chylde, & dippe him in the water, or powre water vpon him, saying these wordes.

I baptise thee in the name of the Father, and of the Sonne, and of the holye Ghost. Amen.

And let them not doubt, but that the childe so Baptised, is lawfully and sufficiently Baptised, and ought not to be Baptised agayne in the Church. But yet neuerthelesse, yf the child which is after this sorte Baptised, do after ward lyue: it is expediēt that he be brought into the church, to the entent the Priest maye examine and trie, whether the child be lawfully Baptised or no. And yf those that bringe any child to the church do answere that he is already baptised, then shall the Priest examine them further.

By whom the chylde was Baptised:
Who was present when the chylde was Baptised:
Whether they called vpon God for grace and succour in that necessitie:
With what thing, or what matter they did Baptise the chylde:
With what wordes the childe was Baptised:
Whether they thinke the chylde to be lawfullye and perfectly Baptised:

¶ And yf the minister shall proue by the aunsweres of suche as brought the childe, that al thinges were done as they ought to be: Then shall not he Christen the chylde agayne, but shal receyue him, as one of the flock of the true Christian people, sayinge thus.



Certifye you, that in thys case ye haue done well, and accordinge vnto due order concerninge the Baptysing of thys chylde, whyche beyng borne in originall synne and in the wrath of God, is nowe by the lauer of regeneration

neracion in Baptisme, receyued into the nymbre of the chyldren of God, and heyres of euerlastinge lyfe: for oure Lorde Jesus Christe doeth not denye hys grace and mercy vnto suche infantes, but most louingly doth call them vnto him, as the holy gospel doeth wytnesse to our comforte, on thys wyse.



A a certayne tyme they brought chyldren Mark. x.
vnto Christe that he shoulde touche them,
& his disciples rebuked those that brought
them. But when Jesus sawe it, he was
displeased, and sayd vnto them: suffre lyttle
chyldren to come vnto me, and forbyd them not, for to
suche belongeth the kyngdome of God. Verely I saye
vnto you, whosoener doeth not receyue the kyngdome
of God as a lyttle chyld, he shall not entre therein.
And whē he had taken them vp in his armes, he put
hys handes vpon them and blessed them.

¶ After the Gospel is read, the Minister shall make this
exhortacion vpon the wordes of the Gospel.



Rendes, you heare in this Gospel the wordes
of our Saniour Christe, that he commaunded
the chyldren to be brought vnto hym: how he
blamed those that would haue kept them frō him: how
he exhorted all men to folow their innocencie. Ye per-
ceyue how by his outwarde gesture and dede, he decla-
red his good wyl towarde them. For he embrased thē
in hys armes, he layd his handes vpon them, & blessed
them: doubt ye not therefore, but earnestly beleue, that
he hath lyke wyse fauourably receyued thys presente
infante, that he hath embrased hym wyth the armes
of hys mercye, that he hath geuen vnto hym the bles-
synge of eternall lyfe, and made hym partaker of
hys euerlastynge Kyngdome. wherefore we beyng
thus

thus perswaded of the good wyll of oure heavenly father declared by his Sonne Iesus Christe towarde this infante: Lette vs faythfully and deuoutely geue thanks vnto him, & saye the prayer which the Lorde himselfe taught, and in declaracion of our fayth, let vs recyte the articles conteyned in our Crede.

¶ Here the Minister wyth the Godfathers and Godmothers shall saye.

Our father which arte in heauen. &c.

¶ Then shal the Priest demaunde the name of the chylde, which beyng by the Godfathers and Godmothers pronounced, the Minister shall saye.

Doeste thou in the name of this chylde forsake the Deuyl and al his workes, the bayne pompe, and glory of the worlde, wyth al the concetous desyres of the same, the carnall desyres of the fleshe, and not to folow, and be led by them?

Answer.

I forsake them all.

Minister.

Doeste thou in the name of thys chylde professe thys fayth, to beleue in God the father almightie, maker of heauen and earth. And in Iesus Christ his only begotten sonne our Lorde, and that he was conceived by the holy ghoſte, borne of the virgin Mary, that he suffered vnder Poncius Pilate, was crucified, dead & buried, that he wente downe into hell, & also dyd rylse agayne the thyrde day: that he ascended into heauen, & sitteth at the ryght hand of God the father almightie: and from thence he shal come agayn at the ende of the worlde, to iudge the quicke and the dead:

And doe you in hys name beleue in the holy ghoſte. The holy Catholique Church. The Communion of sainctes. The remission of synnes. Resurrection, and everlastinge lyfe after death:

Answer.

All thys I stedfastly beleue.

Let

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¶ Let vs praye.



A mightie and everlastinge God heavenly father, we geue thee humble thanks, for that thou hast vouchsafed to call vs to the knowledge of thy grace, and fayth in thee: increase thys knowledge, & confyrme thys fayth in vs evermore: Gene thy holy spyrite to this infante, that he beyng borne agayne, and beyng made heyre of everlasting saluacion, through our Lorde Iesus Christ, may continue thy seruaunt, and attaine thy promyse, through the same our Lord Iesus Christ thy sonne: who liueth & reygne with thee in the vnitie of the same holy spyrite everlastingly. Amen.

¶ Then shal the minister make this exhortaciō, to the God-fathers, and Godmothers.



O asmuche as this childe hath promised by you to forsake the deuill and all his workes, to beleue in God, and to serue hym: you must remēbre that it is your parte and duetie to see that this infant be taught so soone as he shalbe able to learne, what a solemne vowe, promyse, and profession he hath made by you, and that he maye knowe these thinges the better, ye shall call vpon hym to heare sermons: And chieflie ye shal prouyde that he may learne the Crede, the lordes Prayer, and the ten Commaundementes in the Englishe tongue, and all other thynges whyche a Christian man oughte to knowe and beleue, to hys soules health, & that this chylde may be vertuously broughte vp, to leade a godly & a Christian lyfe: Remembrynge alwaye that Baptisme doeth represent vnto vs oure profession, whiche is to folowe the example of oure sauioure Christe, and be made lyke vnto hym: that as
he

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he dyed and rose agayne for vs: so shoulde we whiche are baptysed, Dye from synne, and rylse agayne vnto ryghteousnesse, continually mortifyinge all oure euyl and corrupte affections, and daylye proceedinge in all vertue, and godlynnes of lyuynge.

¶ And so forth, as in Publique Baptisme.

¶ But yf they which bring the infantes to the Churche, doe make an vncertayn answere to the Priestes questions, and saye that they cannot tel what they thought, dyd, or sayde in that greate feare, and trouble of mynde, (as oftentymes it chaunceth) then lette the Priest Baptise him in forme aboue wyrtten concernynge Publique Baptisme, sayynge that at the dyppinge the Chylde in the Fonte, he shal vse this forme of wordes.

Yf thou be not baptysed already. *R.* I baptise thee in the name of the Father, and of the Sonne, and of the holye Ghoste. Amen.

Confirmation wherein

is conteyned a Catechisme for
Childzen.



Of the ende that Confirmation may be ministred to the moze edifying of such as shal receiue it (according to saint Pauls doctrine, who teacheth that al thinges should be done in the Church to the edification of the same) it is thought good that none hereafter shal be confirmed, but such as can say in their mother tongue the articles of the fayth, the Lordes prayer, and the .x. com-

maundementes: And can also answer to suche questions of this short Catechisme, as the Bishop (or suche as he shal appointe) shal by his discrecion appose them in. And this orde is most convenient to be obserued for dyuers considerations.

First, because that when childzen come to the yeres of discrecion, and haue learned what their godfathers and godmothers promised for them in baptisme, they may then theselues with their own mouth, & with their own consent, openly before y^e Church, ratifie and confirme the same: and also promise that by the grace of god, they wil euermoze endeavour themselves faithfully to observe and kepe suche thynges, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuche as Confirmation is ministred to them that be Baptised, y^e by imposition of handes, & prayer, they may receiue strength, & defence againste all temptacions to sinne, and the assaultes of the worlde, & the Deuil: it is most mete to be ministred when childzen come to that age, y^e partly by the frailtie of their own flesh, partly by the assaultes of the worlde, & the Deuil, they begyn to be in daunger to fall into sondry kindes of synne.

Thirde, for that it is agreable with the vsage of y^e Church in times past, wherby it was ordeined that Confirmacion should be ministred to them that were of perfect age, that thei being instructed in Chzistes religion, shoulde openly professe their owne fayth, and promise to be obedyente vnto the wyll of God.

And that noman shal thynke that any detriment shal come to childzen by deferring of their Confirmation: he shal knowe for truth, that it is certeyne by Goddes worde, that childzen being baptised, haue al thynges necessary for their salvation, and be vndoubtedly saued.

A Catechisme, that is to

**say, an instruccion to be learned of euery child,
befoze he be bzoughte to be Confyrmmed of the
Bisshoppe.**

Question.

What is your name?

Answer.

A. D. M.

Question.

Who gaue you this name?

Answer.

**My godfathers and Godmothers in my baptisme,
wherin I was made a membre of Christ, the childe of
God, and an enheritour of the kyngdome of heauen.**

Question.

**What did your godfathers and godmothers then
for you?**

Answer.

**They did promise and bove thre thynges in my
name. Fyrst, that I shoulde forsake the deuill and all
his woorkes and pompes, the vanities of the wicked
world, and all the sinfull lustes of the flesh. Secondly,
that I shoulde beleue all the articles of the christen
fayth. And thirde, that I should kepe Goddes holye
will and commaundementes, and walke in thesame
all the dayes of my lyfe.**

Question.

**Dost thou not thinke that thou art bound to be-
leue and to doe as they haue promised for thee?**

Answer.

**Yes verely. And by Gods helpe so I wil. And I her-
tely thanke our heauenly father, that he hath called
me to this state of saluacion, through Iesus Christe
our sauour. And I praye God to gene me hys grace,
that I may continue in thesame vnto my lyues ende.**

Question.

Confirmation.

Question.

Rehearse the articles of thy beleefe.

Answer.



I beleue in god the father almightie, maker of heauen and of earth. And in Iesus Christ his only sonne our Lord, whiche was conceived of the holy goste, borne of the virgyn Mary. Suffred vnder Ponce Pilate, was crucified, dead and buryed, he descended into hell. The thirde day he rose again from the dead. he ascended into heauen, and sitteth at the righte hande of God the father almightie. Fro thence he shal come to iudge the quicke and the dead. I beleue in the holy Gost. The holy Catholyke Churche. The communion of sainctes. The forgiuenes of synnes. The resurrection of the body. And the lyfe euerlastyng. Amen.

Question.

What doest thou chiefelye learne in these articles of thy beleefe?

Answer.

First, I learne to beleue in god the Father, who hath made me and al the world.

Secondly, in god the sonne, who hath redemed me and al mankynde.

Thirde, in god the holy gost, who sanctifieth me and al the electe people of god.

Question.

You sayd that your godfathers and godmothers did promise for you that you should kepe gods commaundementes. Tel me how many there be?

Answer.

Tenne.

Question.

Whiche be they?

Answer.

The same whiche god spake in the .xx. Chapter of Exodus, sayeng: I am the lord thy God whiche
p.ii. haue

haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other goddes but me.

ii. Thou shalt not make to thy selfe anye graven ymage, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the yearth: thou shalt not bowe downe to them, nor worshippinge them. For I the Lorde thy God am a gealous God, and visite the synnes of the fathers vpon the chyldren, vnto the thirde and fourth generation of them that hate me, and shewe mercye vnto thousandes in them that loue me, and kepe my commaundementes.

iii. Thou shalt not take the name of the Lorde thy God in vayne: for the Lord wil not hold him guiltlesse that taketh his name in vayne.

iiii. Remembre that thou kepe holy the sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to doe: but the seuenth day is the Sabboth of the lord thy god. In it thou shalt doe no maner of worke, thou and thy sonne & thy daughter, thy man seruaunt, and thy maide seruaunt, thy Catell, and the straunger that is within thy gates: for in sixe dayes the Lorde made heauen and earth, the Sea, and al that in them is, and rested the seuenth daye. wherefore the Lorde blessed the seuenth daye, and halowed it.

v. Honour thy father and thy mother, that thy daies may be long in the land which the lord thy god geueth thee.

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse agaynst thy neighbour.

x. Thou

Confirmacion.

x. Thou shalt not coueite thy neyghbours house; thou shalt not coueite thy neighbours wife, nor his seruaunte, nor hys mayde, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these commaundementes?

Answer.

I learne two thynges. My duetie towarde God, and my duetie towarde my neighbour.

Question.

What is thy duetie towarde God?

Answer.

My duetie towarde God is, to beleue in hym, to feare him, and to loue hym with all my hearte, with all my mynde, with all my soule, and with all my strength. To woorshepp hym. To geue hym thanks. To put my whole trust in hym. To calle vpon hym. To honour his holy name, and his woord, & to serue him truely all the dayes of my lyfe.

Question.

What is thy duetie towarde thy neighbour?

Answer.

My duetie towarde my neighbour is, to loue him as my self. And to do to al mē as I would they should do vnto me. To loue, honour and succour my father & mother. To honour and obey the Kyng and hys ministers. To submit my self to all my gouernours, teachers, spiritual Pastours and maisters. To orde my selfe lowly and reuerently to all my betters. To hurt no bode by woorde nor dede. To bee true and iust in all my dealyng. To beare no malice nor hatred in my hearte. To kepe my handes from picking and stealyng, and my tongue from euill speakyng, lying and slaundering. To kepe my bode in temperaunce, sobernes, and chastitie. Not to conet, nor delyre other mens

Confirmacion.

mens goodes. But learne and labour truely to geat myne own liuing, and to doe my dutie in that state of lyfe, vnto which it shal please God to cal me.

Question.

My good childe knowe this, that thou art not able to doe these thynges of thy selfe, nor to walke in the commaundementes of god, and to serue hym, without his special grace, which thou must learne at al times to cal for by diligent prayer. Let me heare therefore if thou canst say the Lordes prayer?

Answer.



Our father, whiche art in heauen, hallowed be thy name. Thy kyngdom come. Thy will be done in earth as it is in heauen. Geue vs thys daye our daylye bread. And forgeue vs our trespasses, as we forgeue them that trespass agaynst vs. And leade vs not into temptacyon. But deliuer vs from euil. Amen.

Question.

What desirest thou of god in thys prayer?

Answer.

I desire my lord god our heauenly father, who is the geuer of all goodnes to sende hys grace vnto me and to al people, that we may worship hym, serue him, and obey hym as we ought to doe. And I pray vnto God, that he wil sende vs all thynges that be nedeful both for our soules and bodies. And that he wil be merciful vnto vs and forgeue vs our synnes: and that it wyl please hym to saue and defende vs in all daungers gostly and bodily: And that he will keepe vs from all synne and wyckednes, and from our gostly enemy, and from everlastyng death. And thys I truste he wil doe of hys mercy and goodnes, throughe oure Lorde Jesu Christ. And therefore I saye, Amen. So be it.

So sone as the children can say in theyr mother tongue, the artycles of the fayth, the Lordes prayer, the .x. Commaundementes: and also can answer to such questios of this short Catechisme

Confirmation.

Cathechisme, as the Bishop (or such as he shal appoynt) shall by his discrecion appose them in: then shall they be brought to the Bishoppe by one that shalbe hys Godfather, or Godmother, that euery child may haue a witnes of his confirmation.

¶ And the Bishop shall confyrme them on this wise.

Confirmation.

Our helpe is in the name of the Lorde.

Answer.

which hath made both heauen and earth.

Ministre.

Blessed is the name of the Lorde.

Answer.

Henceforth world without ende.

Ministre.

Lord heare our prayer.

Answer.

And let our crye come to thee.

¶ Let vs pray.



Almightie and euerliuing God, who hast vouchesafed to regenerate these thy seruantes by water and the holy gost, & hast gyuen vnto them forgyuenes of al their sinnes: strengthen the we beseeche thee (O Lord) with the holy gost the comforter, and daylye encrease in them thy manifold gyftes of grace: the spirite of wisdom and vnderstanding, the spirite of counsell and gostly strength, the spirite of knowledge and true godlines: and fulfill them (O Lord) with the spirite of thy holy feare. Amen.

Then the Bishoppe shal laye his hande vpon euery childe seuerally, saying.

Defende, O Lorde, this childe with thy heauenlye grace, that he may continue thyne for ever, and daylye encrease in thy holye spirite more and more, vntyll he come vnto thy everlasting kingdome. Amen.

P.iii.

Then

Confirmation.

Then shall the Bisshop saye.

¶ Let vs praye.



A mighty everliuing god, whiche makeste vs both to will, and to doe those thynges that be good & acceptable vnto thy Maie-
stie: we make oure humble supplications vnto thee for these children, vpon whom (after the example of thy holy Apostles) we haue laid our handes, to certifie them (by this signe) of thy fauoure, and gracious goodnes toward them: let thy fatherly hand, we beseeche thee euer be ouer them, let thy holy spirite euer be with the, and so leade them in the knowledge and obedience of thy word, that in the end they may obtaine the everlasting life: through our lord Iesus Christ, who with thee and the holy gost lyueth and reigneth one God, worlde wythout ende. Amen.

Then the Bisshoppe shal blesse the children, thus saying.

The blessing of god Almighty, the father, the sonne, and the holy gost, be vpon you, and remaine with you for euer. Amen.

The Curate of euery Parische, or some other at his appoyntment, shal diligently vpon Sondais, & holy daies half an houre before Euen song, openly in the Church instruct and examyn so many children of his parische sent vnto him, as y time wil serue, & as he shal thinke couenient, in some part of this Catechisme.

And all fathers, Mothers, Maisters, and Dames, shal cause theyr chyldren, seruauntes, and prentises (whiche haue not learned theyr Catechisme) to come to the church at the time appoynted, and obediently to heare, & be ordered by the Curate, vntil such time as they haue learned al that is here appoynted for them to learne. And whēsoener the Bisshop shal geue knowledge for childe to be brought afore him to any couenient place, for theyr confirmation: Then shal the Curate of euery parish either bryng or send in wryting, y names of al those children of his parische, which can say the Articles of their fayth, the Lordes praier, & the .x. commaundementes: & also how many of the can aunswere to thother questions conteined in this Catechisme.

And there shal none be admitted to the holy Communion, vntil such tyme as he can say the Catechisme and be confirmed.

The

The fourme of solem-

nizacyon of Matry-

monye.

First the bannes must be asked thre seuerall Sondays, or holy dayes, in the seruice tyme, the people beyng present after the accustomed maner.

And if the persons that woulde be maryed dwell in diuers Parishes, the bannes must be asked in both Parishes, and the Curate of thone Parsh shall not solemnize Matrimonie betwixt them, without a certificat of the bannes, beeyng thysle asked from y Curate of the other Parsh. At the daye appoynted for Solemnization of Matrimonye, the persones to be maryed shal come into the bodye of the church, with theyr frendes and neyghbours. And there the Priest shall thus saye.



Dearly beloued frendes, we are gathered together here in the syght of God, and in the face of hys congregacyon, to ioyne together thys man and thys womanne in holy matrimonie, whiche is an honorable estate instituted of god in Paradise, in the tyme of mans innocency: signifying vnto vs the mystical vnion, that is betwixte Chryst & his Church: which holy estate Chyste adourned and beutified wyth his presence and firste miracle that he wroughte in Cana of Galilee, and is commended of saint Paul to be honourable among al men, and therefore is not to be enterprised, nor taken in hande vnadvisedly, lightly or wantonly, to satisfie mens carnall lustes, and appetites, lyke brute beastes that haue no vnderstandynge: but reuerentlie, discretely, aduisedly, soberly, & in the feare of god: Duely cōsidering the causes for whiche Matrimony was ordained. One was the procreatiō of childre, to be broughte vp in the feare and nourtur of the lord, and praise of god. Secondly, it was ordeined for a remedye agaynste synne, and to
aioide

Of Matrimony.

auoyde fornication, that such persons as haue not the gift of continencie, might marye, and kepe themselves vndefyled memmbres of Chyistes bodie. Thirde, for the mutuall societie, helpe and counforte, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present, come now to be ioyned. Therefore, if any man can shewe any iust cause, why they maye not lawfully be ioyned together: let hym now speake, or elles hereafter for ever holde his peace.

And also speakyng to the persones that shalbe married, he shall saye.

I require and charge you (as you wil answere at the dreadful day of iudgemēt, whē the secretes of al hartes shall bee disclosed) that if either of you doe knowe any impediment why ye may not be lawfully ioyned together in Matrimonie, that ye confesse it. For be ye well assured, that so many as bee coupled together otherwayes then gods word doth allowe, are not ioined together by god, neither is their Matrimonye lawfull.

At whiche daye of mariage if any man doe allege and declare any impediment why thei may not be coupled together in Matrimony, by gods law or the lawes of this Realme: and wyl be bounde, and sufficient suerties with him, to the parties, or elles put in a caucion to the full value of such charges as the persons to be married doeth susteine to proue his allegacion: the Solemnizacion must be deferred vnto such tyme as the trueth be tryed. If no impediement be alleged, then shal the Curate saye vnto the man.

Wilte thou haue this woman to thy wedded wyfe, to lyue together after gods ordinaunce in the holy estate of Matrimonye: wilt thou loue her, comfort her, honour, and kepe her, in sickenes, and in health: And forsakyng al other, kepe thee only to her so longe as you both shal lyue?

The man shal answere,

I wyl.

Then

Of Matrimonic.

Then shal the priest saye to the woman.

R. Wylte thou haue this man to thy wedded husbande. To lyue together after goddes ordinaunce, in the holy estate of matrimonye: wylte thou obey hym and serue hym, loue, honoꝝ and kepe him, in sickenes and in health, and forsakyng all other kepe thee onely vnto hym, so long as you both shal lyue:

The woman shall answere.

I wyl.

Then shal the Minister say.

Who geueth this woman to be married vnto this mā:

And the ministre receiuing the woman at her father oꝝ frendes handes: shal cause the man to take the woman by the ryght hande, and so either to geue their trouth to other. The man first saying.

I. R. take thee **R.** to my wedded wyfe, to haue and to holde from this day foꝝward, foꝝ better, foꝝ worse, foꝝ richer, foꝝ pooꝝer, in sickenes & in health, to loue and to cherish, til death vs depart, accordynge to Goddes holy ordynaunce: And therto I plight thee my trouth.

Then shal they loose theyꝝ handes, and the woman takynge again the man by the ryght hande shall saye.

I. R. take thee **R.** to my wedded husbände, to haue and to holde from thys day foꝝwarde, foꝝ better, foꝝ worse, foꝝ richer foꝝ pooꝝer, in sickenes and in health, to loue, cherish, and to obeye, till death vs departe, according to gods holy ordynaunce: And thereto I geue thee my trouth.

Then shal they agayne loose their handes, and the man shal geue vnto the woman a ryng, laying the same vpon the boke with the accustomed duty to the priest and clerke. And the priest taking the ring, shal delyuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by y^e priest, shal say.

With this ryng I thee wedde: with my body I thee worship: and with all my worldely goodes I thee endowe. In the name of the father, and of the sonne, and
of the

Of Matrimonic.

of the holy gost. Amen.

Then the man leauing the ryng vpon the fourth syn-
ger of the womans left hand, the Ministre shall saye.

Let vs praye.



Eternall God, creatour and preseruer of all
mankind, geuer of al spirituall grace, the auc-
tour of euerlasting life: Send thy blessing vpon
these thy seruautes, this man and this woman,
whom we blesse in thy name, that as Isaac and Re-
becca liued faithfully together: so these persones may
surely perfourme and kepe the bowe and couenaunt
betwixt them made: whereof this ryng geuen and re-
ceiued, is a token and pledge, and may ever remayn in
perfect loue and peace together, and liue according to
thy lawes: through Jesus Christ our Lord. Amen.

Then shall the Priest ioyne theyr right handes
together and say.

Those whom God hath ioyned together, let no man
put asunder.

Then shall the Minister speake vnto the people.

So as M. and M. haue consented toge-
ther in holy wedlocke, and haue witnessed the
same before God and this companye, and there-
to haue geue and pledged their trouthe either to other,
and haue declared the same by geuing and receiuing of
a ryng, and by ioyning of handes: I pronounce that
they bee man and wyfe together. In the name of the
father, of the sonne, and of the holy gost. Amen.

And the Ministre shall adde this blessing.

God the father, God the sonne, God the holpe gost,
blesse, preserue, and kepe you: the Lorde mercifullie
with his fauour looke vpon you, and so fill you with
all spirituall benediccion and grace, that you maye so
liue together in thys lyfe, that in the worlde to come,
you may haue lyfe euerlasting. Amen.

Then

Of Matrimonye.

¶ Then the Ministers or Clerkes going to the Lordes table,
shall say or syng, this Psalm folowing.



Blessed are all they that feare the lord: and
walke in his wayes.

Beati om
nes. Psa.
cxxxviii.

For thou shalt eate the labour of thy
hādes: & wel is the, & happy shalt thou be.

Thy wyfe shall be as the fruitfull vyne:
vpon the walles of thy house.

Thy children like the Olive branches: rounde a-
bout thy table.

So, thus shall the mā be blessed: that feareth the lord.

The lord from out of Sion, shall blesse the: that thou
shalt see Hierusalem in prosperitie, al thy life long.

Yea, that thou shalt see thy chyldrens chyldren: and
peace vpon Israell.

Glory be to the father. &c. As it was in the. &c.

¶ Or els this Psalm folowing.



Od be merciful vnto vs and blesse vs: and
shewe vs the lyght of hys countenance,
and be mercifull vnto vs.

Deus mis
seratur.
Psa. lxxvii

That thy way may be knowē vpon the
earth: thy sauing health among al naciōs.

Let the people prayse thee (O God:) yea let all the
people prayse thee.

O let the nations reioice and be glad: for thou shalt
iudge the flocke righteously, and gouerne the nations
vpon the earth.

Let the people prayse thee (O God) let all the peo-
ple prayse thee.

Then shall the earth bryng furth her entrease: and
God, euen our God, shall geue vs his blessing.

God shall blesse vs, and all the endes of the world
shall feare him.

Glory be to the father. &c. As it was in the. &c.

¶ The Psalm ended, and the man and the woman knelyng
afoze the Lordes table: the priest standyng at the table, and
turning his face toward them, shall saye,

Lorde

Of Matrimony.

Lord haue mercy vpon vs.

Answer.

Christ haue mercy vpon vs.

Ministre.

Lord haue mercy vpon vs.

Our father whiche art in heauen. &c.
And leade vs not into temptacyon.

Answer.

But delyuer vs from euil. Amen.

Ministre.

O Lord saue thy seruaunte : and thy handemayde.

Answer.

whiche put their trust in thee.

Ministre.

O Lord sende them helpe from thy holy place.

Answer.

And evermore defende them.

Ministre.

Be vnto them a towre of strength.

Answer.

From the face of theyr enemye.

Ministre.

O Lord heare our prayer.

Answer.

And let our crye come vnto thee.

The Ministre.

O God of Abraham, God of Isaac, God of Jacob,
blesse these thy seruauntes, and sowe the seede of
eternall life in theyr myndes, that whatsoeuer in
thy holy worde they shall profitably learne, they may
in dede fulfill the same. Loke O Lord mercifully
vpon them from heauen, and blesse them. And as thou
diddest sende thy blessing vpon Abraham and Sara
to theyr great comfort: so vouchesafe to sende thy ble-
ssing vpon these thy seruauntes, that they obeying thy
wyl, and alway beyng in safetie vnder thy protection,
may abide in thy loue vnto theyr liues ende, through
Iesu Christ our Lord. Amen.

Thys

Of Matrimonic.

This prayer next folowing shalbe omitted, where
the woman is past child birth.

Merciful lord and heauenly father, by whose
gracious gift mākind is encreased: we beseeche
the assist with thy blessing these two persōs,
that they may both be fruitful in procreation
of children, & also liue together so long in godly loue &
honestie, that they may see theyr chyldrens chyldren,
vnto the thirde and fourth generacion, vnto thy prayse
and honor: through Iesus Christe our Lorde. Amen.

God, whiche by thy mighty power hast made
all thinges of naught, whiche also after other
thynges set in ordre, didst appoynt that out of
man (created after thine owne ymage and similitude)
woman should take her beginning, and knitting them
together didst teach that it should neuer be lawful to
put asunder those, whom thou by matrimonic hadst
made one: O god which hast consecrated the state of
matrimonic, to such an excellent mysterye, that in it is
signified & represented the spirituall mariage & vnitie
betwixt Christ and his church: Loke mercifully vpon
these thy seruantes, that both this mā may loue hys
wife, according to thy woord (as Christe did loue hys
spouse the church who gaue himselfe for it, louyng &
cherishing it euen as his owne fleshe.) And also that
this woman may be louyng & amiable to her husband
as Rachel, wise as Rebecca, faithfull and obedient as
Sara, and in all quietnes, sobrietie and peace, be a fo-
llower of holy and godly matrones: O lord blesse them
both, and graunte them to inherite thy euerlastyng
kyngdome: through Iesus Christe our Lorde. Amen.

¶ Then shal the priest say.

Almightie God, whiche at the beginnyng dyd
create our fyrst parentes Adam and Eue, & did
sanctifie & ioine thē together in mariage: powre
vpon

Of Matrimonic.

vpon you the richesse of hys grace, sanctifie and blesse you, that ye may please hym both in body & soule, and liue together in holy loue, vnto your liues ende. Amen.

¶ Then shal begyn the communion, and after the gospel shalbe sayd a sermō, wherin ordinarily (so oft as there is any mariage) the office of a man and wyfe shalbe declared, accordyng to holy scripture: or yf there be no sermon, the minister shal reade this that foloweth.

All ye which be married, or which entēde to take the holy estate of matrimonic vpon you: heare what holy scripture doth say, (as touching the dutie of husbandes towarde their wiues) and wyues towarde theyr husbandes. Saincte Paul (in hys Epistle to the Ephesians the fifth Chapter) doth giue this commaundement to all maryed men.

Ye husbandes loue your wyues, euen as Christe loued the churche, and hath geuen hymselfe for it, to sanctifye it, purgynge it in the fountayne of water, through thy word, that he might make it vnto hymselfe, a glorious cōgregation, not hauing spot or wrinkle, or any suche thyng, but that it shoulde be holy and blameles. So menne are bound to loue theyr owne wyues as their owne bodyes. He that loueth his own wyfe loueth hymselfe. For neuer did any man hate his own flesh, but nourisheth and cheriseth it, euen as the Lorde doeth the congregation, for we are members of hys body, of his flesh, and of hys bones.

For this cause shal a man leaue father and mother, and shalbe ioyned vnto his wife, and they two shalbe one flesh. This mystery is great, but I speake of Christ and of the congregation. Neuerthelesse, let euery one of you so loue his owne wyfe, euen as hymselfe.

Colo. iiii. Likewise the same saincte Paul (wryting to the Colossians) speaketh thus to al men that be married. Ye men loue your wiues, and be not bitter vnto them.

1. Pet. iii. Heare also what sainct Peter thapostle of Christe, whiche was hymselfe a married man (sayeth vnto all men

men that are married. Ye husbandes dwell wyth your wyues according to knowledge: Genyng honoure vnto the wyfe as vnto the weaker vessel, and as heyres together of the grace of lyfe, so that your prayers bee not hyndred.

¶ Hetherto ye haue hearde the duetie of the husband toward the wyfe.

¶ Now lyke wyse ye wyues heare & learne your duetie towardes your husbandes, euen as it is playnely set forth in holy scripture.



Saincte Paule (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women, submitte your selues vnto your owne husbandes as vnto the Lorde: for the husbande is the wyues head, euen as Christe is the head of the Church. And he is also the sauour of the whole body. Therfore as the churche or congregacion, is subiect vnto Christ: so lyke wyse let the wyues also bee in subiection vnto theyr owne husbandes in all thinges. And agayn he saith: Let the wife reuerence her husband. And (in his Epistle to the Colossians) Saincte Paule geneth you thys shorte lesson. Ye wyues submitt your selues vnto your owne husbandes, as it is conuenient in the Lorde. Ephes. v.



Saincte Peter also doeth instruct you very godly, thus saying: Let wyues be subiect to theyr owne husbandes, so that yf any obeye not the word, they may be wonne wythout the worde, by the cōuersaciō of the wiues, while they behold your chaste cōuersacion coupled with feare, whose apparel let it not be outward, with broided heere & trimming aboute with golde, eyther in puttinge on of gorgeous apparel: but let the hydde mā which is in the heart, be without al corrupcion, so that the spirite be milde and quiete which is a precious thinge in the syght of God. i. Petr. iii

¶ I.

¶ For

The visitacion of the sycke.

For after this maner (in the olde tyme) dyd the holpe women which trusted in God apparel them selues beinge subiect to theyr owne husbands: as Sara obeyed Abraham callinge him Lord, whose daughters ye are made doying wel, & being not dismaide with any feare.

The newe married persons (thesame daye of theyr mariage) muste receyue the holy Communion.

The ordre for the
visitation of the Sicke.

The priest entring into the sicke persons house, shall saye.
Peace be in thys house, and to all that dwell in it.

When he cometh into the sycke mans presence, he shall saye, knelynge downe.



Remembre not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry wyth vs for ever.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Oure father which art in heauen. &c.
And leade vs not into temptation.

Answer.

But deliuer vs from euyl. Amen.

Ministre.

O Lord saue thy seruante.

Answer.

whych putteth hys trust in thee.

Ministre.

Sende hym helpe from thy holy place.

Answer.

And evermore mightely defende hym.

Ministre.

Let

The Visitation of the sycke.

Let the enemy haue none aduantage of hym.

Answer.

Nor the wycked approche to hurte hym.

Ministre.

Be vnto hym O Lorde a strong towre.

Answer.

From the face of hys enemy.

Ministre.

Lord heare our prayers.

Answer.

And let our crye come vnto thee.

Ministre.

O Lord loke down from heauen, behold, visite and releue this thy seruaunt: Loke vpon hym with the eyes of thy mercy, geue him cōforte, and sure confidence in thee: Defende hym from the daunger of the enemy, and kepe hym in perpetual peace and safetie: through Iesus Christ our Lorde. Amen.

Care vs almightie and most mercifull God, and sauour. Extend thy accustomed goodnes to thys thy seruaunte whiche is greued with sicknesse: Visite him, O Lorde as thou diddeste visite Peters wiues mother, and the Captaines seruaunt. So visite and restore vnto thys sycke person his former health (yf it be thy will) or els geue hym grace so to take thy visitacion, that after this painfull life ended, he maye dwel with thee in lyfe everlastyng. Amen.

Then shall the Minister exhorte the sycke person after this fourme or other lyke.



Dearely beloued, know this that almightie god is the lord of lyfe and death, & ouer al thinges to them pertainyng, as youth, strength, health, age, weakenesse, and sicknesse: wherfore whatsoeuer your sicknes is, knowe you certainly, that it is gods visitacion. And for what cause soeuer this sicknesse is sente vnto you: whether it be to trie youre patience

Q.ii. for

The visitacion of the sicke.

for the example of other, and that your fayth maye be found in the day of the lord laudable, glorious, and honorable, to the encrease of glory, and endelesse felicitie. Or els it be sent vnto you to correct & amende in you, whatsoeuer doth offend the eyes of our heauenly father: know you certaynly, that yf you truly repent you of your sinnes, and beare your sickenes patientlye, trustyng in gods mercy for his dere sonne Iesus Christes sake, and render vnto him humble thanks for his fatherly visitacion, submitting your selfe wholly to hys wil: it shal turne to your profit, and helpe you forward in the ryght waye that leadeth vnto everlasting lyfe.

If the person visited be very sicke, then the curate may ende hys exhortacion in thys place.

Take therefore in good worth the chastement of the Lorde: For whom the Lorde loueth, he chastiseth. Yea (as Saincte Paule sayeth) he skourgeth euerye sonne which he receiueth: yf you indure chastisement, he offereth himselfe vnto you as vnto hys owne chyl- dren. What sonne is he that the father chastiseth not? If ye be not vnder correccion (whereof all true chyl- dren are partakers) then are ye bastardes and not chil- dren. Therefore, seing that whan oure carnal fathers dooe correcte vs, we reuerentlye obeye them: Shall we not nowe muche rather be obediante to oure spiritual father, and so liue? And thesfor a fewe daies do chastise vs after their owne pleasure, but he dooeth chastise vs for our profit: to the intente he may make vs parta- kers of hys holynes. These woordes, good brother, are Goddes woordes, and wrytten in holy scripture for oure counforte and instruccyon, that we shoulde pa- cyently and with thanks geuinge, beare our heauenly fathers correccyon, whansoeuer by any maner of ad- uersytie it shall please hys gracious goodnesse to by- site vs. And there shoulde bee no greater counforte to
Christian

The visitacion of the sycke.

Christian persons, then to be made lyke vnto Christ by sufferinge pacientlye aduersities, troubles, and sykenesses. For he hymselfe went not vp to ioye, but fyrste he suffered payne: he entered not into hys glory, before he was crucified. So truely our waye to eternal ioye, is to suffre here with Christ, and our doore to entre into eternall lyfe, is gladlye to dye with Christe, that we may ryle agayne frō death, & dwel with him in euerlasting lyfe. Now therfore taking your sicknesse, which is thus profytable for you, pacientlye: I exhorte you in the name of God, to remēbre the profession whych you made vnto God in your Baptisme. And for asmuche as after thys lyfe, there is accompte to bee geuen vnto the righteous iudge, of whom al must be iudged without respect of persons: I requyre you to examine youre selfe, & your state, bothe towarde God and man, so that accusing and condemnynge youre selfe for youre owne faultes, you may fynd mercy at oure heavenly fathers hand for Christes sake, and not be accused and cōdemned in that feareful iudgemēt. Therfore I shal shortly rehearse the articles of our fayth, that ye may know whether you do beleue, as a Christiā mā should, or no.

¶ Here the minister shal rehearse the articles of the fayth, sayinge thus.

Doest thou beleue in God the father almightye?

¶ And so forth as it is in Baptisme.

¶ Then shall the Minister examine whether he be in charitie with al the world: Exhortinge him to forgeue frō the botome of his heart, al persons that haue offended hym: & yf he haue offended other, to aske them forgeuenes: And where he hath done iniurie or wrong to any mā, that he make amendes to the vttermost of his power. And yf he haue not afoze disposed hys goodes, let him then make his wyl. But men must be ofte admonished that they sette an ordre for theyr tempozall goodes & landes, whan they be in health. And also declare his debtes, what he oweth, & what is owing vnto him, for discharging of his conscience and quietnesse of hys executours.

¶.iii.

¶ These

The visitacion of the sycke.

¶ These wordes before rehearsed, may be sayd before the Minister beginne his prayer, as he shal see cause.

¶ The minister may not forgeat, nor omitte to moue the sicke person, (and that most earnestly) to lyberalitie towarde the poore.

¶ Here shal the sicke person make a special confessiō, yf he feele his conscience troubled wyth any weyghtie matter. After which confession, the Priest shal absolue hym after thys sorte.



Our lord Iesus Christ, who hath lefte power to his church to absolue al sinners, which truely repent and beleue in hym, of his greate mercy forgeue thee thine offences: and by his aucthoritie committed to me, I absolue thee from al thy synnes, in the name of the father, and of the sonne and. &c. Amen.

¶ And then the Priest shal saye the Collect folowynge.

¶ Let vs praye.



Most mercyfull God, whiche according to the multitude of thy mercies, doest so put awaye the synnes of those which truelye repent, that thou remembrest them no more: open thy eye of mercy vpon this thy seruant, who most earnestlye desyreth pardon and forgivenes: Renue in hym moste louinge father, whatsoeuer hath bene decayed by the fraude & malice of the deuyll, or by his owne carnal wil and fraynes: preserue & continue this sicke membre in the vnitie of thy church, conside his contricion, accept his teares, assuage his payne as shal be sene to thee most expedient for him. And forasmuch as he putteth hys ful trust onely in thy mercy, Impute not vnto him hys former synnes, but take hym vnto thy fauoure: through the merites of thy most dearely beloued sonne Iesus Christe. Amen.

¶ Then the Minister shal saye thys Psalme.

In thee O lord haue I put my trust, let me ne- In te dos
mine
sperau. i
psal. xxi
uer bee put to confusiō: but rydde me, & Delyuer
me into thy ryghteousnesse, encline thine eare
vnto me, and saue me.

Be thou my strong holde (whereunto I may alway
resorte:) thou hast promysed to helpe me, for thou arte
my house of defence and my castell.

Delyuer me (O my God) out of the hand of the vn-
godly: out of the hande of the vnrighteous and cruell
man.

For thou (O lorde God) art the thyng that I longe
for: thou art my hope euen fro my youth.

Through thee haue I been holden vp ever sence I
was borne: thou arte he that toke me oute of my mo-
thers wombe, my prayse shall alwaye be of thee.

I am become as it were a monster vnto manye: but
my sure trust is in thee.

Oh let my mouth be fylled with thy prayse: (that I
may syng of thy glory) and honour all the daye longe.

Caste me not awaye in the tyme of age: forsake me
not when my strength fayleth me.

For myne enemies speake agaynst me, & they that lay
wayte for my soule, take their counsayl together, say-
inge: God hath forsaken hym, persecute hym, and take
hym, for there is none to delyuer hym.

Go not farre fro me, O God: my God, haste thee to
helpe me.

Lette them be confounded and peryshe, that are a-
gaynst my soule: let them be couered wyth shame and
dishonour, that seke to do me euyl.

As for me, I wyll patiently abyde alwaye: and wyll
prayse thee more and more.

My mouth shall dayly speake of thy righteousnesse
and saluacion: for I knowe no ende thereof.

I wyl go forth in the strength of the Lord God: and
wyl make mencion of thy righteousnesse onely.

A.iii.

Thou

Thou (O God) hast taught me from my youth vntyll now: therefore I wyll tell of thy wonderous woorkes.

Forlake me not (O God) in myne olde age, when I am gray headed: vntill I haue shewed thy strengthe vnto thys generation, and thy power to al them that are yet for to come.

Thy righteousnes (O god) is very high, and greates thynges are they that thou hast done: O God who is lyke vnto thee?

O what great troubles and aduersities haste thou shewed me: and yet diddest thou turne and refresh me, yea and broughtest me from the depe of the yearth agayne.

Thou hast brought me to great honour: and comforted me on euery syde.

Therefore will I praise thee and thy faithfulness (O God) playing vpon an instrumente of musicke: vnto thee wyll I singe vpon the harpe, O thou holy one of Israel.

My lippes wil be faine, when I syng vnto the: and so wyl my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long: for they are confounded and brought vnto shame, that seke to do me euill.

Glorie be to the father, and to the sonne and to the holy gost.

As it was in the begynning, is now and euer shall be world without ende. Amen.

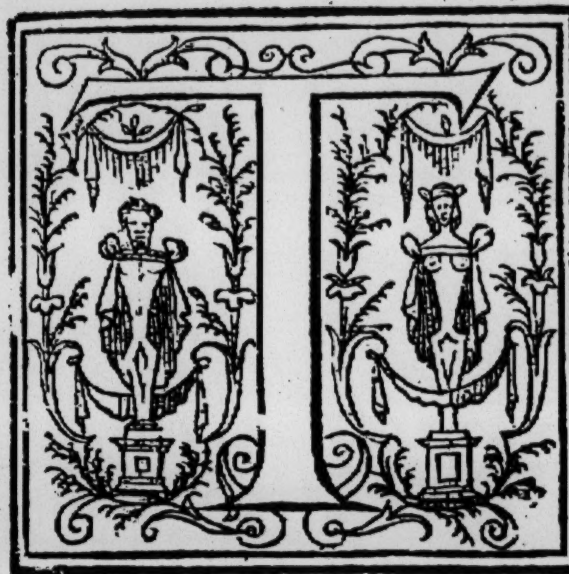
Addinge thys.



Sauour of the world, saue vs, whiche by thy crosse & precious bloud hast redeemed vs, helpe vs we beseeche thee O God.

Then

The visitacion of the sycke.
Then shal the minister saye.



HE almighty Lorde, which is
a moste stronge tower to all the
that putte theyr trust in hym, to
whom all thynges in heauen, in
earth, and vnder earth, do bowe
and obeye: be nowe & evermore
thy defence, & make thee knowe
and feele, that there is no other
name vnder heauen geuen to
manne, in whome, and throughe whome, thou
mayest receyue health and saluacion, but
onely the name of oure Lorde
Jesus Christe.
Amen.

The Communion

of the Sicke.



Inasmuch as all mortal men be subiect to many sodayn perilles, diseases and sickenelles, & euer vn- certayne what time they shal depart out of this lyfe: Therfore, to thintent they may be alwayes in a readinesse to dye, whensoever it shal please al- mightye God to call them, the Cu- rates shal diligentlpe from tyme to tyme, but speciallpe in the plague tyme, exhor- te theyr pa- rishioners, to the oft receyuinge in the church of the holpe communion of the body and bloud of our sauour Christ. Which (yf they do) they shal haue no cause in theyr sodaine visitacion to be vnquieted for lacke of the same: but yf the sycke person be not hable to come to the church, and yet is desyrous to receyue the communion in hys house, the he must geue knowledge ouernyght, or els early in the mor- ninge to the Curate, signifyng also howe manye be ap- poynted to communicate wyth hym. And hauinge a con- uenient place in the sycke mans house, where the Curate maye reuerently minister, and a good nombze to receyue the communion wyth the sycke personne wyth al thinges necessarpe for the same, he shal there minister the holpe communion.

The Collecte.



Almighty euerlyuing God, maker of man- kynde, whyche doest correcte those whome thou doest loue, and chastiseste euerye one whom thou doest receyue: we beseeche thee to haue mercy vpon thys thy seruaut vi- cyted wyth thy hande, and to graunte that he maye take hys syckenesse patiently, and recouer hys bodely health (yf it be thy gracious wyll) and whensoever hys soule shal departe from the body, it may be wyth- out spot presented vnto thee: Through Iesus Christe our Lorde. Amen.

The

The Communion of the sycke.

The Epistle.

Manne despise not the correction of the Lord, ^{Hebr. xii} neither faynte when thou art rebuked of him: For whom the Lord loueth, him he correcteth, yea and he scourgeth euerye sonne, whome he recey- ueth.

The Gospell.

Verely verely I saye vnto you, he that heareth ^{John. v.} my worde, and beleueth on him that sente me, hath euerlasting lyfe, and shall not come vnto damnacion, but he passeth from death vnto lyfe.

At the tyme of the distribucion of the holy Sacrament, the Priest shal fyrst receyue the Communion himself, and after minister vnto them that be appointed to cōmunicate wyth the sycke.

But yf any mā, either by reason of extremitie of syckenes, or for lacke of warning in due tyme to the Curate, or for lacke of cōpany to receyue with him, or by any other iust impediment, do not receyue the Sacrament of Christes body and bloud: then the Curate shal instruct him, that yf he do truly repent him of his synnes, & stedfastly beleue that Iesus Christ hath suffred death vpon the crosse for him, & shed his bloud for his redemption, earnestly remembryng the benefytes he hath therby, and geuing him heartie thākes therfore, he doeth eate & drinke the body and bloud of our Saviour Christ, profitably to his soules health, althoughe he doe not receyue the Sacrament with hys mouth.

When the sicke person is visited, and receiueth the holi communion all at one tyme, then the priest for moze expedicion shal cut of the source of the visitaciō at the Psalm. In thee O Lord haue I put my trust, and go streyght to the communion.

In the tyme of plague, Swette, or suche other lyke contagious tymes of syckeneses or dysseases, when none of the paryshe or neyghbours can be gotten to cōmunicate wyth the sycke in theyr houses, for feare of the infection, vpo special request of the diseased, the minister maye atonly cōmunicate wyth hym.

The

The ordre for the Buriall of the dead.

¶ The Priest meting the corpes at the Churchstyle, shal
 say: Or els the Priestes and clerkes shal singe, and so go
 eyther vnto the church, or towards the graue.

John, xi.



I Am the resurrection and the lyfe (sayth the
 Lord) he that beleueth in me, yea, thoughe
 he were dead, yet shall he lyue. And whoso-
 euer lyueth and beleueth in me: shal not dye
 for euer.

Iob, xix.



I Knowe that my redeemer lyueth, and that
 I shal ryse out of the earth in the last day,
 and shalbe couered again with my skinne,
 and shall see God in my fleshe: yea, & I my
 selfe shall beholde hym, not with other, but
 wyth these same eyes.

1. timo, vi



Iob, i,

We brought nothing into this world, nether
 may we cary any thing out of this world.
 The Lord geueth, and the Lord taketh a-
 way. Euen as it pleaseth the Lorde, so co-
 meth thynges to passe: blessed be the name
 of the Lord.

¶ When they come at the graue, whyles the corpes is
 made ready to be laide into the earth, the Priest shal say,
 or the priest and clerkes shal synge.

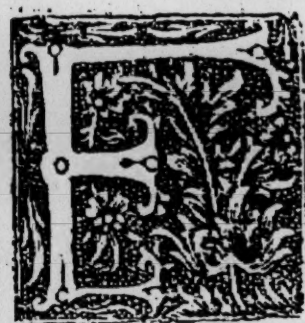
Iob, xix.



Man that is borne of a womanne hath but a
 shorte tyme to lyue, and is full of misery: he co-
 meth vp & is cut downe like a floure, he flieth
 as it were a shadowe, and neuer continueth
 in one staye. In the middeste of lyfe we bee in death: of
 whom may we seke for succoure but of thee, O Lord,
 which for our synnes iustly arte displeased: yet O lord
 God moste holy, O Lord moste mightie, O holy and
 most mercyfull sauour, delyuer vs not into the bitter
 paynes

paynes of eternall death. Thou knowest lord the secretes of our heartes, shut not by thy merciful eyes to our prayers: But spare vs lord moste holy, O God most mightie, O holy and merciful sauiour, thou most worthy iudge eternall, suffre vs not at our laste houre for any paynes of death, to fall from thee.

¶ Then while the earth shalbee cast vpon the body, by some standyng by, the priest shal saye.



Enasimuche as it hath pleased almighty god of his great mercy to take vnto hymselfe the soule of our dere brother here departed, we therfore cominitte his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternal lyfe, through our lord Iesus Chryst: who shal chaunge our vile body that it maye be lyke to his glorvous body, accordyng to the myghtie working wherby he is able to subdue all thynges to himselfe.

¶ Then shalbe sayd or song.



I heard a voyce from heauen, saying vnto me: wyte from hencefurth, blessed are the dead which die in the lord. Euen so sayeth the spyrte, that they rest from their labours.

¶ Then shal folowe this lesson, taken out of the .xv. Chapter to the Corinthyans, the first Epistle.



Christ is risen from the dead, and become the first frutes of them that slepte. For by a man came death, and by a man came the resurrection of the dead. For as by Adam al die: euen so by Chryste shal al be made alyue, but euery man in his own ordre. The first is Chryst, then they that are Christes at his comyng. Then cometh the end, when he hath delyuered by the kyngdom to god the father, when he hath put down all rule and all authoritie & power.

power. For he must reigne till he haue put all his enemies vnder his feete. The last enemy that shalbe destroyed, is death. For he hath put all thynges vnder his feete. But when he sayeth, all thinges are put vnder hym, it is manifest that he is excepted, which dyd put all thynges vnder him. When al thinges are subdued vnto hym, then shall the sonne also hymselfe bee subiecte vnto hym that put all thynges vnder hym, that God maye be all in all: els what doe they whiche are baptised ouer the dead, if the dead ryle not at all: why are they then baptysed ouer them: yea, and why stande we alwaye then in ieopardye: by oure reioysing whiche I haue in Christe Jesu our Lorde, I dye dayly. That I haue fought with beastes at Ephesus after the maner of me, what auantage it me, if the dead ryle not agayne: Let vs eate and drynke, for to morow we shall die. Be not ye deceiued: euill wordes corrupt good manners. Awake truely oute of slepe, and synne not. For some haue not the knowledge of god. I speake this to your shame. But some man will say: how arise the dead: with what body shal they come: thou foole, that whiche thou sowest, is not quickened excepte it die. And what sowest thou: thou sowest not that body that shalbe, but bare corne, as of wheate or some other: but God geneth it a body at his pleasure; to euery sede his owne bodye. All fleshe is not one maner of fleshe: but there is one maner of fleshe of men, and other maner of fleshe of beastes, and other of fylles, an other of birdes. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestial is one, and the glorye of the terrestriall is another. There is one maner glory of the sunne, and another glory of the mone, and another glory of the starres. For one starre dyffereth from another in glorye: so is the resurreccyon of the dead. It is sown in corrupcyon, it ryleth agayne in incorrupcyon. It is
sown

sowen in dishonour, it ryseth agayne in honoure. It is sowen in weakenes, it ryseth agayne in power. It is sowen a naturall bodye, it ryseth agayne a spyrytuall bodye. There is a naturall bodye, and there is a spiri- tuall bodye: as it is also witten: the fyrst man Adam, was made a lyvinge soule, and the laste Adam was made a quyckeninge spyryte. Howebeit, that is not fyrste whiche is spyrytuall: but that whiche is natural, and then that whiche is spyrytuall. The fyrst man is of the earth, earthy: The seconde man is the Lorde from heauen (heauenlye). As is the earthy, suche are they that be earthy. And as is the heauenly, suche are they that are heauenlye. And as we haue borne the I- mage of the earthy, so shall we beare the ymage of the heauenlye. Thys say I brethren, that fleshe and bloud cannot inherite the Kyngdom of God, neyther doeth corruption inherite vncorruption. Beholde, I shewe you a mysterye. we shall not all slepe: but we shall all bee chaunged, and that in a momente, in the twinke- linge of an eye by the laste trumpe. For the trumpe shall blowe, and the dead shall ryse incorruptible: and we shall be chaunged. For thys corruptyble must put on incorruption, and thys mortall muste putte on im- mortalite. when thys corruptyble hath put on incor- ruption, and thys mortall hath put on immortalitie, then shall be brought to passe the sayinge that is writ- ten. Death is swallowed vp in victorie: Death where is thy stinge: Hell where is thy victorie: The stinge of death is sinne: & the strength of sinne is the lawe. But thanks be vnto god, whiche hath geuen vs victorie, through our Lord Iesus Christ. Therefore my deare brethren, be ye stedfast & vnmouable, alwayes ryche in the worke of the Lord, forasmuche as ye knowe, howe that your labour is not in vayne in the Lorde.

The lesson ended, the Priest shall saye.

Lord haue mercy vpon vs.

Christ

At the buriall

Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father which art in heauen. &c.
And leade vs not into temptation.

Answer.

But delyuer vs from euyl. Amen.

The Priest.



Almightye God, wyth whom
doe lyue the spyrytes of them
that departe hence in the lord,
and in whome the soules of
them that bee elected, after
they bee delyuered from the
burthen of the fleshe, be in ioye
and felycitie: we geue thee
heartye thanckes, for that it
hathe pleased thee to delyuer

thys R. our brother out of the myseries of this synne-
full worlde: beseeching thee that it maye please thee of
thy gracious goodnesse, shortlye to accomplishe the
nombze of thyne electe, and to haste thy kyngdome,
that we wyth thys oure brother, and all other depar-
ted in the true faythe of thy holpe name, maye haue
oure perfecte consummacion and blysse, bothe in body
and soule, in thy eternal and euerlastyng glory. Amen.

The Collect.



Mercyfull God, the father of oure Lorde
Jesus Christe, who is the resurrection and
the lyfe, in whome whosoener beleueth
shall lyue though he dye. And whosoener
lyueth and beleueth in hym, shall not dye
eternally, who also taughte vs (by hys holy Apostle
Paule)

of the dead.

Paul) not to be sorry, as men without hope, for them
that slepe in hym: we mekely beseeche the (O Father)
to rayse vs from the death of synne, vnto the lyfe of
ryghteousnes, that when we shal depart this lyfe, we
may rest in him, as our hope is this our brother doth,
and that at the general resurreccion in the last day, we
maye be founde acceptable in thy syghte, and receyue
that blessing whiche thy welbeloued sonne shal
then pronounce, to al that loue and feare thee,
saying. Come ye blessed children of my fa-
ther, receyue the kingdome prepared
for you, from the beginning of
the world. Graunt this we
beseeche thee O mercy-
full father, throughe
Jesus Chryste
our media-
tour & re-
demer.
Amē.
(.v.)

R. l. The

The thankes geuing

of women after childe birth, common-
ly called the Churchynge of
women.

The woman shall come into the churche, and there
shal knele down in some conuenient place nigh vnto the
place where the table standeth: and the Priest standing
by her, shall saye these wordes, or suche like as the case
shall require.



As much as it hath pleased almightie
god of his goodnes to geue you safe deliue-
rance, and hath preserved you in the great
daunger of childe birthe: ye shall therefore
geue hartye thankes vnto god and praye.

Then shal the priest saye this Psalm.



Haue lyfted vp myne eyes vnto the hilles:
from whence cometh my helpe.

My helpe cometh even from the Lorde:
which hath made heauen and earth.

He wyl not suffre thy fote to be moued: and he that
kepeth thee wil not slepe.

Behold, he that kepeth Israell: shall neither slumber
nor slepe.

The lord himself is thy keper: the lord is thy defence
vpon thy ryght hand.

So that the Sunne shal not burne thee by day: nei-
ther the Moone by nyght.

The lord shal preserve thee from all euill: yea it is e-
uen he that shal kepe thy soule.

The lord shal preserve thy going out, and thy com-
myng in: from this tyme furth for euermore.

Glozy be to the father. &c. As it was in the. &c.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our

Our father whiche. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

Priest.

O Lorde saue this woman thy seruante.

Answer.

Whych putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemye.

Priest.

Lorde heare our prayer.

Answer.

And let our Crie come vnto thee.

Priest.

¶ Let vs praye.



Almightie god, which hast deliuered this woman thy seruante from the great paine and peril of childe birth: Graunte we beseeche thee (moste mercyfull father) that she through thy help, may both faithfully lyue, and walke in her vocacyon accordyng to thy wyll in thys lyfe present: And also may be partaker of everlastyng glory in the lyfe to come, through Iesus Christ our Lord. Amen.

¶ The woman that cometh to geue her thanks, must offer accustomed offeringes: and if there be a Communion, it is conueniente that she receiue the holy Communion.

R.ii.

A com.

Communion

agaynst synners, with certayne
prayers to be vsed dyuers tymes in the
pere.

After Mornynge praiser, the people being called together by the ringing of a bell, and assembled in the Church, the Englishe Letany shalbe sayd, after the accustomed maner: whiche ended, the Priest shall goe into the pulpite and saye thus.



Wethē, in the primative church there was a godly discyplyne, that at the beginnyng of Lent, such persons as wer notorious synners, were put to open penance, and punyshed in thys world, that their soules mighte be saued in the Daye of the lord. And that other admonished by theyr example, myghte be more afrayed to offende. In the stede wherof, vntyl the saied discipline may be restored agayne (whiche thyng is much to be wysshed) it is thoughte good, that at thys time (in your presence) shoulde bee read the generall sentences of Goddes cursyng agaynst impenyntente synners: gathered out of the. xxvii. Chapter of Deuteronomy, and other places of scripture. And that ye shoulde aunswere to enery sentence. Amen. To thentente that you, beyng admonished of the great indignacion of God against sinners, may the rather be called to earnestte and true repentaunce, and inawe walke more warely in these dangerous dayes, fleeng from suche vices, for the whiche ye affirme with your owne mouthes, the curse of God to be due.

Cursted

A Communion.

Curled is the man that maketh any carued or molten Image, an abhominacion to the lord, the worke of the handes of the craftes man, and putteth it in a secrete place to worship it.

¶ And the people shal aunswere and saye.

Amen.

Ministre.

Curled is he that curleth his father and mother.

Aunswere.

Amen.

Minister.

Curled is he that remoueth away the marke of his neighbours lande.

Aunswere.

Amen.

Minister.

Curled is he that maketh the blind to go out of his waye.

Aunswere.

Amen.

Minister.

Curled is he that letteth in Judgement, the ryghte of the straunger, of them that be fatherles, and of wydowes.

Aunswere.

Amen.

Minister.

Curled is he that smyteth his neighbour secretly.

Aunswere.

Amen.

Minister.

Curled is he that lyeth with his neighbours wyfe.

Aunswere.

Amen.

Minister.

Curled is he that taketh reward to slea the soule of innocent bloud.

R. iii.

Aunswere.

A Communion.

Answer.

Amen.

Minister.

Cursed is he that putteth his trust in manne, and taketh manne for his defence: and in his heart goeth from the Lorde.

Answer.

Amen.

Minister.

Cursed are the unmercifull, the fornicatours, and adulterers, & the covetous persones, the worshippers of ymages, slanderers, drunkardes, & extortioners.

Answer.

Amen.

The Minister.

Pf. cxviii

Nowe, seeing that all they bee accursed (as the prophete David beareth witness) whiche dooe erre and goe astraye, from the commaundementes of God, let vs (remembring the dreadfull iudgemente hangynge ouer oure heades, and beeynge alwayes at hande) returne vnto our Lorde God, with all contricion and mekenesse of hearte, bewaylynge and lamentinge our synfull lyfe, knowledgyng and confessynge our offences, and seekyng to bring furth woorthye frutes of penance. For nowe is the Axe putte vnto the roote of the trees, so that euerye tree whiche bringeth not forth the good fruite, is hewen downe and cast into the fyre. It is a feareful thyng to fall into the handes of the living God: he shall powre down rayn vpon the sinners, snares, fyre & brimstone, storme and tempest: this shalbe theyr porciō to drinke. For loe, the Lorde is comen out of his place, to visite the wickednesse of such as dwell vpon the earth. But who may abyde the daye of his comyng: who shalbe able to endure when he appereth: his fanne is in his hande,

Mat. iii.

Hebr. x.

Pfalm. x

Esa. xxvi

Mala. iii

A Commination.

hande, and he will pource his floore; and gather his wheate into the Barne, but he will burne the chaffe with vnquencheable fyre. The daye of the Lorde cometh as a thefe vpon the nyght, and when men shall saye peace, and all thinges are safe: then shall sodenly destruction come vpon the, as sorowe cometh vpon a woman trauayling with child, and they shall not escape: then shall appeare the wrath of God in the daye of vengeance, which obstinate sinners, through the stubbernes of theyr heart, haue heaped vnto themselves which despyled the goodnes, patience, and long sufferance of God, when he called them continuallye to repentance. Then shall they call vpon me sayeth the Lorde, but I will not heare: they shall seke me earlye, but they shall not find me, and that because they hated knowledge, and receiued not the feare of the lord, but abhorred my counsaile, and despyled my correccion: then shall it be to late to knocke, when the doore shall be shutte, and to late to crye for mercye, when it is the tyme of Justice. O terrible voyce of moste iust iudgement, whiche shall be pronounced vpon them, when it shall be said vnto them: go ye cursed into the fyre euermat. xxv lasting, which is prepared for the deuill and his Angelles: therefore brethren take we hede betyme, while the daye of saluacion lasteth, for the nyght cometh when none can worke: but let vs while we haue the light, beleue in the light, and walke as the children of the light, that we be not cast into the vtter darkenesse where is weping and gnashing of teethe. Let vs not abuse the goodnes of God, which calleth vs mercifully to amendment, and of his endlesse pietie promiseth vs forgeuenes of that which is past, if (with a whole mynde and true hearte) we retorne vnto hym: for though our sinnes be red as as scarlet, they shall be as white as Snowe: and though they be like purple, yet shall they be as white as wolle. Turne you clene (saith the

Mat. iii.

i. Thes. v

Rom. ii.

Proue. i.

mat. xxv

ii. Cor. vi

Iohn. ix.

mat. xxv

Esal. i

Ezechiel
xxviii.

the Lorde) from al your wickednesse, and your synne shall not be your destruction. Cast away from you all your vngodlynnes that ye haue doen, make you newe heartes, and a newe spirite: wherfore will ye die, O ye house of Israel: Seeing that I haue no pleasure in the death of him that dyeth (sayeth the Lorde God.)

i. Ihon. ii. Turne you then and you shal live. Although we haue synned, yet haue we an aduocate with the father, Jesus Chryst the ryghteous, and he it is that obteyneth grace for our synnes, for he was wounded for oure offences, and smitten for our wickednesse: Let vs therefore returne vnto hym, who is the mercifull receyuer of all true penitent synners, assuring our selfe, that he is ready to reteiue vs, and mooste wyllyng to pardon vs, if we come to hym with faithfull repentaunce: If we wyl submit our selues vnto him, and from henceforth walke in his waies: If we wyl take his easye yoke, and lyght burden vpon vs, to folow him in lowlinesse, patience, and charitie, & be ordered by the gouernance of his holy spirite, seking alwaies his glorye, & seruing hym duely in our vocation, with thankes geuing. This if we do, Chryst wil deliuer vs from the curse of the lawe, and from the extreme malediction, which shall lyght vpon them, that shall be set on the left hand: and he wil set vs on his right hand, and geue vs the blessed benediction of his father, commaunding vs to take possession of his glorious kyngdome, vnto the whiche he vouchesafe to bryng vs all, for his infinite mercy. Amen.

Math. xi.

Efai. liii.

Mat. xxv

¶ Then shall they all knele vpon their knees: and the Priestes and Clerkes knelyng (where they are accustomed to saye the Letany,) shal say this Psalm.

Miserere
mei deus.
Psalm. li



¶ Ave mercy vpon me (O god) after thy greate goodnes: accordynge to the multitude of thy mercies, do awaye myne offences.

walthe

A Commination.

Wash me thoroughly fro my wickednes: and clense me from my synne.

For I knowlege my faultes: and my synne is euer before me.

Against thee only haue I synned, and doen this euill in thy syght: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wyckednesse: and in synne hath my mother conceived me.

But lo, thou requirest truth in inward parties and shalt make me to vnderstande wisdomes secretly.

Thou shalt purge me with Ilope, and I shall be cleane: thou shalt washe me, and I shalbe whiter then Snowe.

Thou shalt make me heare of ioye and gladnesse: that the bones which thou hast broken maye reioyce.

Turne thy face from my sinnes: and put out al my misdedes.

Make me a cleane heart (O GOD:) and renewe a right spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O geue me the comfort of thy helpe agayn: and stablish me with thy free spirite.

Then shall I teache thy wayes vnto the wicked: and sinners shalbe converted vnto thee.

Deliver me from bludguyltinesse (O GOD) thou that art the God of my healthe: and my tongue shall syng of thy righteousness.

Thou shalt open my lippes (O Lorde) my mouth shall shewe thy prayse.

For thou desyrest no Sacrifice, els woulde I geue it thee: but thou delightest not in burnt offeryng.

The Sacrifice of God is a troubled spirite: a broke and a contrite heart (O God) shalt thou not despise.

O be fauourable and gracious vnto Syon: builde thou

A Communion.

thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer yong bullockes vpon thine altare.

Glorie be to the father, and to the sonne. &c.

As it was in the beginning, and is now. &c. Amen.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euil. Amen.

Ministre.

O Lord saue thy seruantes.

Answer.

which put their trust in thee.

Ministre.

Sende vnto them helpe from aboue.

Answer.

And euermore mightely defende them.

Ministre.

Helpe vs O god our sauour.

Answer.

And for the glory of thy names sake deliuer vs, be mercifull vnto vs synners, for thy names sake.

Ministre.

O Lord heare our prayers.

Answer.

And let our cry come to thee.

¶ Let vs praye.



Lord, we beseeche thee mercifully heare our prayers, and spare al those, which confesse their sinnes to thee, that they (whose consciences by sinne are accused) by thy mercifull

ful pardon may be absolued: Through Christ our lord
Amen.



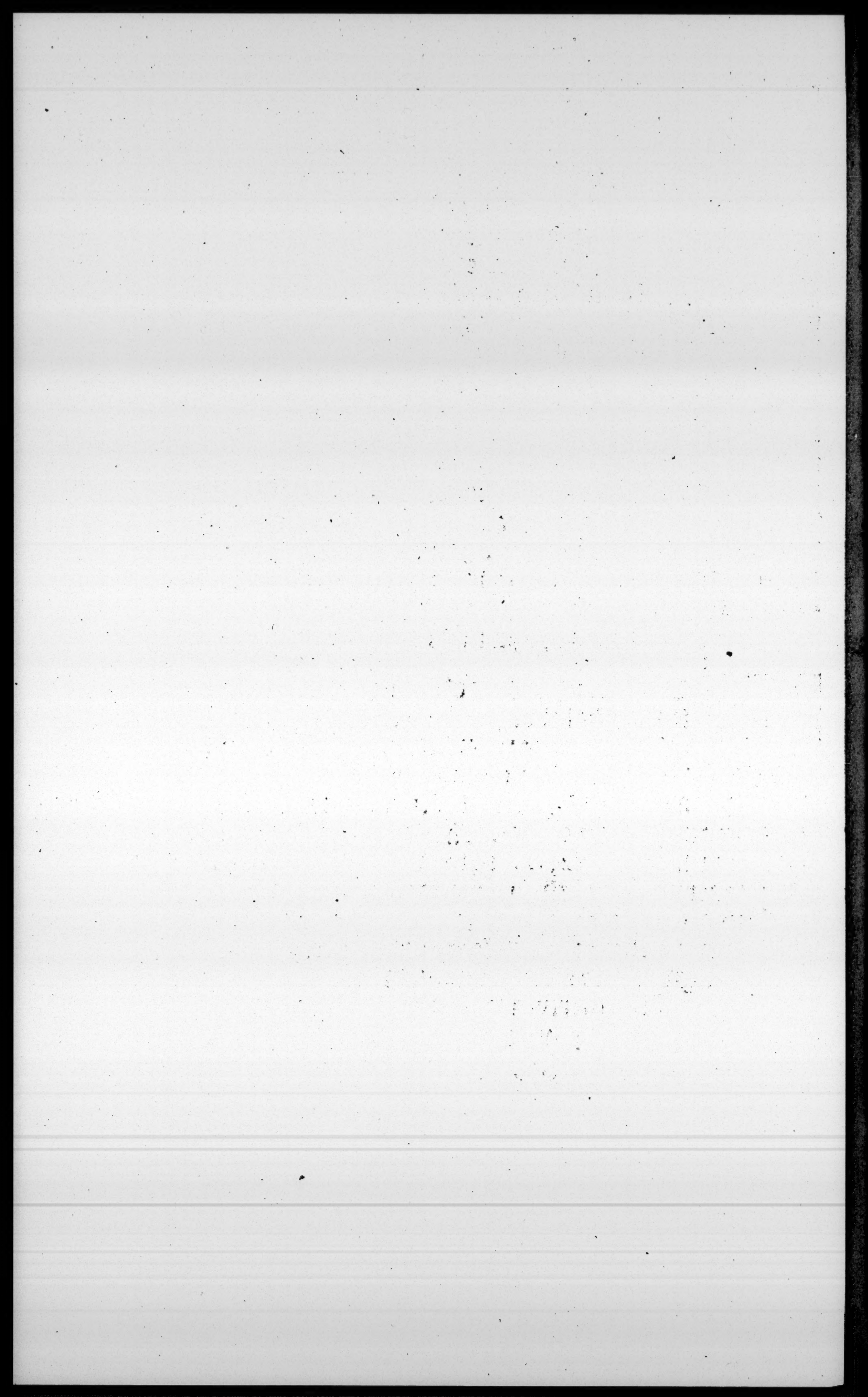
Most mightie God and mercyfull father, which hast compassion of all mē, & hatest nothing that thou hast made: which wouldest not the death of a sinner, but that he shoulde rather turne from synne, and be saued: mercifully forgiue vs our trespasses, receiue and cōfort vs, which be greued and weryed with the burthen of our synne. Thy propertye is to haue mercy, to thee only it apperteineth to forgiue sinnes: spare vs therfore, good lord, spare thy people whom thou hast redeemed. Entre not into Judgement with thy seruantes, whiche be vile yearth, and miserable synners: but so turne thy yrefrō vs, which mekely knowledg our vilenesse, & truely repēt vs of our faultes: so make hast to helpe vs in this world, that we may euer lyue with thee, in the worlde to come: throughe Iesus Christ our Lord. Amen.

¶ Then shal the people say thys that foloweth, after the Minister.



Turne thou vs, O good lord, & so shal we be turned: be fauourable (O lorde) be fauourable to thy people, which turne to thee in wepyng, fastyng, and praying: for thou art a mercifull God, full of compassyon, long sufferyng, and of a great pitie. Thou sparest when we deserue punishmente, and in thy wrath thynkeste vpon mercy. Spare thy people good Lord, spare them, and let not thy heritage be broughte to confusion: heare vs (O lord) for thy mercy is great, and after the multitude of thy mercyes looke vpon vs.

(.v.)

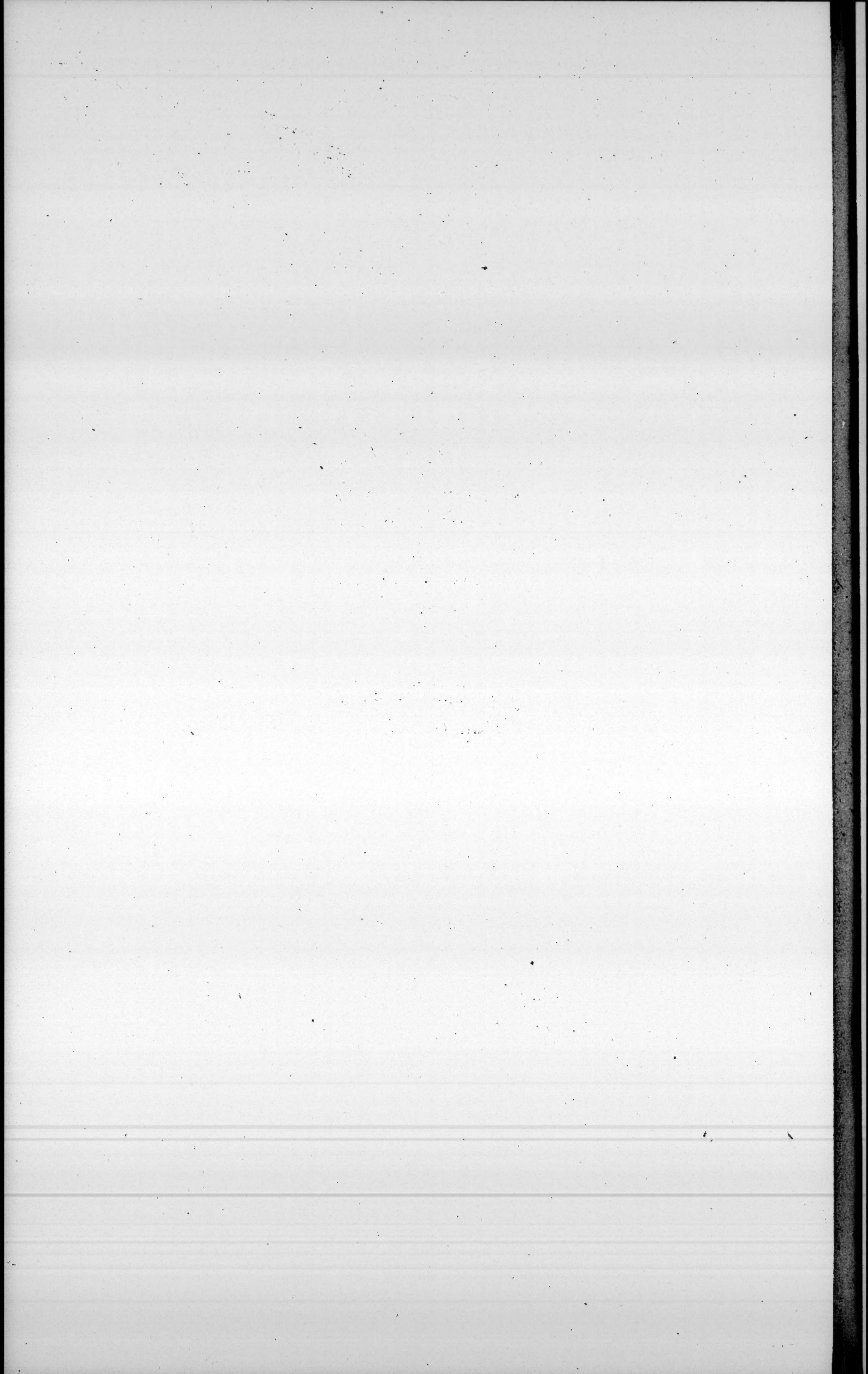




The fourme
and maner of inakynge
and consecratynge, Bish
hoppes, Priestes,
and Deacons.



Anno Domini,
M.D.L.II.



The Preface.



Is euident vnto all men, diligently readinge holpe Scripture, and auncient aucthours, that fro the Apostles tyme, there hath bene these orders of Ministers in Chzistes church, Bishoppes, Priestes, and Deacons, which Offices were euermore had in suche reuerent estimacion, that no mā by his own priuate aucthoritie, might presume to execute any of them, except he were first called, tried, examined, & knowen, to haue suche qualities, as were requisite for the same. And also by publique prayer, with imposition of handes, approued & admitted thereunto. And therfore to the entent these orders shoulde bee continued, and reuerentlye vsed, and esteemed in this Church of England, it is requysite, that no man (not beyng at thys presente Bishop, Priest, nor Deacon) shall execute anye of them, excepte he be called, tryed, examined, and admitted, accordyng to the forme hereafter folowinge. And none shalbe admitted a Deacon, except he be .xxi. yeres of age at the least. And euery man, which is to be admitted a Priest, shalbe full .xxiii. yeres olde. And euery man, which is to be consecrated a Bishop, shalbe fully thyrtye yeres of age. And the Bishop knowinge, eyther by hymself, or by sufficient testimonye, any person to be a man of vertuous conuersacion, and wythoute cryme, and after examinacion and triall, fyndyng hym learned in the Latyne tongue, and sufficientllye instructed in holpe Scripture, maye vpon a Sondaye, or Holy Day, in the face of the church, admitte hym a Deacon in suche maner and fourme, as hereafter foloweth.

(.:.)

S.ii.

The fourme and maner of Orderinge of Deacons.



First, when the daye appoynted by the Bisshoppe is come, there shalbe an exhortaciō declaringe the duetie and office, of suche as come to be admitted Ministers, howe necessarie suche Orders are in the Church of Chziste, and also howe the people oughte to esteeme them in theyr vocation.

¶ After the exhortacion ended, the Archdeacon, or his deputie, shal present such as come to the Bisshop to be admitted, laying these wordes.



Reuerende Father in GOD, I presente vnto you, these persones presente, to bee admitted Deacons.

¶ The Bisshoppe.



Take hede that the persones whom ye presente vnto vs, be apte and mete, for theyr learninge, and godlye conuersacion to exercyse theyr ministerye duely, to the honoure of GOD, and edifyinge of hys Church.

¶ The Archdeacon shall aunswere.

I haue enquyred of them, and also examined them, and thynke them so to be.

¶ And then the Bisshop shal saye vnto the people.



Brethren, yf there bee anye of you, who knoweth anye impediment, or notable crime, in any of these persones presented to bee ordered Deacons, for the whych he oughte not to bee admitted to the same, lette hym come foorthe in the name

name of God, and shewe what the cryme, or impediment is.

And yf any great cryme, or impediment be objected, the Bisshophe shal surcease, from ordering that person, vntyl suche tyme as the partie accused, shal trye himself clere of that cryme.

Then the Bisshop, commending suche as shalbe found mete to be ordered to the prayers of the congregacion, wyth the Clerkes, and people present, shall saye or synge the Letany as foloweth wyth the prayers.

☙ The Letanie and Suffrages.



God the father of heauen: haue mercye vpon vs myserable synners.

God the father of heauen: haue mercie vpon vs miserable synners.

God the sonne, redemer of the world: haue mercye vpon vs myserable synners.

God the Sonne, redemer of the world: haue mercy vpon vs miserable synners.

God the holy Ghost, proceeding from the father & the sonne: haue mercye vpon vs myserable synners.

God the holy Ghost, proceeding from the Father and the sonne: haue mercye vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, thre persones and one God: haue mercy vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, thre persons, and one God: haue mercie vpon vs miserable synners.

Remembre not Lorde our offences, nor the offences of oure forefathers, neyther take thou vengeaunce of

AA.iii.

our

oure synnes : spare vs good Lorde, spare thy people,
whō thou hast redemed with thy most precious bloud,
and be not angry wyth vs for euer.

Spare vs good Lorde.

From all euyl and mischiefe, from synne, from the
craftes and assaultes of the deuyl, from thy wrath, &
from euerlasting damnacion.

Good Lorde deliuer vs.

From al blyndnes of hearte, from pryde, bayne glory,
and hypocrisie, from enuie, hatred, and malice, and all
vncharitablenes.

Good lord deliuer vs.

From fornicacion and all other deadlye synne, and
from all the deceyptes of the worlde, the flesh, and the
deuyl.

Good lord deliuer vs.

From lighteninges and tempestes, from plague, pe-
stilence, and famine, from battayle and murther, and
from sodayne death.

Good lord deliuer vs.

From all sedicion and pryue conspiracie, from the
tyrannye of the Bylshop of Rome, and al hys detesta-
ble enormities, from al false doctryne and heresy, from
hardnes of hearte, and contempte of thy worde & com-
maundement.

Good lord deliuer vs.

By the mysterye of thy holy incarnation, by thy ho-
ly natiuitie and circumcisiō, by thy baptisme, fastynge
and temptacion.

Good lord deliuer vs.

By thyne agonye and bloody sweate, by thy crosse,
and passion, by thy precious death and buriall, by thy
glorious resurrection & ascencion, and by the cominge
of the holy Ghost.

Good lord deliuer vs.

In al tyme of our tribulaciō, in al tyme of our welth,
in the houre of death, and in the daye of iudgement.

Good Lorde deliuer vs.

The ordering of Deacons.

¶ We synners Doe beseeche thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Church vniuersally, in the ryghte waye.

We beseeche thee to heare vs good Lorde.

That it may please thee, to kepe Edward the sixth thy seruant, our Kynge and gouernour.

We beseeche thee to heare vs good lord.

That it may please thee, to rule his heart in thy fayth feare and loue, that he may alwayes haue affiaunce in thee, and euer seke thy honour and glory.

We beseeche thee to heare vs good Lorde.

That it may please thee, to be his defendour and keeper, geuyng hym the victorie ouer all his enemies.

We beseeche thee to heare vs good Lord.

That it may please thee, to illuminate al Bishops, Pastours, and Ministers of the Church, wyth true knowledge and vnderstanding of thy worde, and that both by theyr preachinge and lyuing, they may sette it forth, and shewe it accordingly.

We beseeche thee to heare vs good Lorde.

That it may please thee, to blesse these men, and send thy grace vpon them, that they maye duelye execute the offyce now to bee comytted vnto them, to the edifyinge of thy Church, and to thy honoure, prayse and glorye.

We beseeche thee to heare vs good Lorde.

That it may please thee, to endue the Lordes of the Counsaile, and al the nobilitie wyth grace, wysdome, and vnderstanding.

We beseeche thee to heare vs good Lord.

That it may please thee, to blesse and kepe the Magistrates, geuing them grace to execute Justice, and to maynteyne trueth.

We beseeche thee to heare vs good Lorde.

That it may please thee, to blesse & kepe al thy people.

We beseeche thee to heare vs good Lorde.

That it may please thee, to geue to al nations, vnitie, peace, and conorde.

We

The orderinge of Deacons.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue vs an heart, to loue and dreade thee, and dyligently to lyue after thy commaundementes.

We beseeche thee to heare vs good Lorde.

That it maye please thee to geue all thy people increase of grace, to heare mekely thy woorde, and to receyue it wyth pure affection, and to brynge forth the fruytes of the spirite.

We beseeche thee to heare vs good Lorde.

That it maye please thee, to bringe into the waye of trueth, al suche as haue erred, and are deceyued.

We beseeche thee to heare vs good Lorde.

That it may please thee, to strengthen suche as doe stande, and to comforte, and helpe the weake hearted, and to rayse them vp that fall, and finallye to beate downe Sathan vnder our feete.

We beseeche thee to heare vs good Lorde.

That it may please thee, to succoure, helpe and comforte, al that be in daunger, necessitie & tribulacion.

We beseeche thee to heare vs good Lorde.

That it may please thee, to preserve al that traually by lande, or by water, al women labouringe of chylde, al sycke persons and yonge chyldren, and to shewe thy pytie vpon al prysoners and captyues.

We beseeche thee to heare vs good lorde.

That it may please thee, to defende and prouide for the fatherles chyldren and wyddowes, and all that be desolate and oppressed.

We beseeche thee to heare vs good lorde.

That it may please thee, to haue mercie vpon al men.

We beseeche thee to heare vs good lorde.

That it may please thee, to forgeue oure enemyes, persecutours, & slaundersers, & to turne theyr heartes.

We beseeche thee to heare vs good Lorde.

That it may please thee, to geue and preserve to our
vse

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use, the kyndly fruytes of the yearth, so as in due tyme we may enioye them.

We beseeche thee to heare vs good Lorde.

That it may please thee to geue vs true repentance, to forgiue vs all oure synnes, negligences, and ignorances, and to endue vs wyth the grace of thy holye spirite, to amende oure lyues accordinge to thy holye worde.

We beseeche thee to heare vs good Lorde.

Sonne of God, we beseeche thee to heare vs.

Sonne of God: we beseeche thee to heare vs.

O Lambe of God, that takeste awaye the synnes of the worlde.

Graunt vs thy peace.

O Lambe of God, that takest awaye the synnes of the worlde.

Haue mercie vpon vs.

O Christe heare vs.

O Christ heare vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lorde haue mercy vpon vs.

Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptation.

But deliuer vs from euill.

The versicle.

O lorde deale not with vs after our synnes.

The aunswere.

Neither reward vs after our iniquities.

Let vs pray.



God mercyfull father, that despysedst not the sighinge of a contryte heart, nor the desyre of suche as be sorowfull, mercyfully assyste oure prayers, that we make before thee,

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thee, in all oure troubles and aduersities, whensoever they oppresse vs: and graciously heare vs, that those euyls, which the craft and subteltie of the deuyl, or man worketh agaynst vs, be brought to naught, and by the prouidence of thy goodnes, they may be disperfed, that we thy seruauntes, beyng hurte by no persecutiōs, may euermore geue thanks vnto thee, in thy holy Church, through Iesu Christ oure Lorde.

○ Lord aryse, help vs, and delyuer vs for thy names sake.

○ God, we haue heard with our eares, and oure fathers haue declared vnto vs, the noble workes, that thou dyddeste in their dayes, and in the olde tyme before them.

○ Lord aryse, help vs, and delyuer vs, for thyne honour.

Glorie be to the father, and to the sonne and to the holy ghost. As it was in the begynning, is now & euer shal be world without ende. Amen.

From our enemies defende vs, ○ Christ.

Graciously loke vpon our afflictions.

Pitifully beholde the sorowes of our heart.

Mercifully forgeue the synnes of thy people.

Fauourably with mercy heare our prayers.

○ sonne of Dauid haue mercy vpon vs.

Both nowe and euer bouchelafe to heare vs, ○ Christ.

Graciously heare vs, ○ Christe, Graciously heare vs, ○ Lord Christe.

The Versicle.

○ Lorde let thy mercy be shewed vpon vs.

The Answer.

As we do put our trust in thee.

Let vs praye.



Chumbly beseeche thee, ○ father, mercifully to looke vpon oure infirmities, and for the glory of thy names sake, tourne from vs all those euylles, that we moste ryghteously haue

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haue deserued: And graunte that in all oure troubles, we maye put oure whole trust, and confydence in thy mercye, and euermore serue thee, in holynes and purenesse of lyuinge to thy honour and glorie, through our onely mediator and aduocate Iesus Christ our lord: Amen.



Almyghtie God, which hast geuen vs grace at this tyme with one accorde, to make our cōmon supplications vnto the, & doest promise that when two, or thre be gathered in thy name, thou wilt graunt their requestes, fulfyll nowe, O Lorde, the desyres and petitions of thy seruauntes, as may be moſte expediente for them, grauntynge vs in thys worlde, knowledge of thy trueth, and in the worlde to come lyfe euerlaſtynge. Amen.

Then ſhalbe ſayde alſo thys that ſoloweth.



Almyghtie God, whiche by thy deuyne providence, haſte appoynted dyuerſe Orders of miniſters in the Church: and dyddeſte enſpyre thyne holy Apoſtles to choſe vnto this Order of Deacons, the fyrſte Martyr ſainct Stephyn, wyth other: mercyfully beholde theſe thy ſeruauntes, now called to the lyke office and adminiſtraciō: replenſhe them ſo wyth the trueth of thy doctryne, and innocencie of lyfe, that both by worde and good example, they may faithfully ſerue thee in this office, to the glory of thy name, & profyte of the congregacion, through the merites of our ſauour Ieſu Chriſt, who lyueth & reygneſh wyth thee, and the holy Ghoſt, nowe and euer. Amen.

Then ſhal be ſonge or ſayd, the Communion of the daye, ſayng the Epiſtle ſhalbe read out of Timothee, as ſoloweth.

Lyke.



Ikewyle muste the ministers be honest, not double tongued, not geuen vnto muche wyne, neyther gredy of fylthy lucre, but holding the mystery of the fayth, wyth a pure conscience. And let them first be proued, and the let them minister, so that no man be able to reprove them. Euen so must theyr wyues be honest, not euyl speakers, but sobre and faythfull in all thinges. Lette the Deacons bee the husbundes of one wyfe, and suche as rule theyr chyldren well, and theyr owne houtholdes. For they that minister well, geat them selues a good degre, and a greate lybertie in the fayth, whych is in Christ Jesu.

These thinges wryte I vnto thee, trusting to come shortly vnto thee: but and yf I tarye longe, that then thou mayst yet haue knowledge, howe thou oughteste to behaue thy selfe, in the house of God, whiche is the congregacion of the lyving God, the pyller & grounde of trueth. And without doubt, great is that misterie of Godlynesse. God was shewed in the fleshe, was iustified in the spirite, was sene amonge the Angels, was preached vnto the Gentyles, was beleued on in the worlde, and receyued vp in glory.

Cor els thys out of the sixth of the Actes.



When the twelue called the multitude of the disciples together, and sayde: it is not mete that we shoulde leaue the worde of God, and serue tables. wherefore brethren, looke ye oute amonge you, seuen men of honest report and full of the holy goste and wysdome, to whome we maye committe thys busynesse: but we wyll geue oure selues

selues continually to prayer, and to the administraciō of the word. And that saying pleased the whole multitude. And they chose Stephin, a man ful of fayth, & ful of the holy ghoſte, & Philip, & Procorus, & Nichanor, & Tymon, & Perimenas, and Nicholas, a conuert of Antioche. Theſe they ſet before the Apoſtles: & whē they had prayed, they layed theyr handes on them. And the worde of God increaſed, & the nombre of the Diſciples multiplied in Jeruſalē greatly, and a great companie of the prieſtes, were obedient vnto the fayth.

And befoze the Goſpel, the Biſhop ſitting in a Chaire, ſhal cauſe the Othe of the Kinges ſupremacie, & againſt the vſurped power & aucthoritie of the Biſhop of Rome, to be miniſtred vnto euery of them that are to be Ordred.

The Othe of the Kynges Supremacie.



From henceforth ſhal vtterly renoūce, reſuſe, reliquiſhe, and forſake the Biſhop of Rome, and hys aucthoritie, power, and iuriſdiction. And I ſhal neuer conſent nor agree, that the Biſhop of Rome ſhall practiſe, exerciſe, or haue any maner of aucthoritie, Iuriſdiction, or power wythin thys Realme, or anye other the Kynges dominions, but ſhall reſyſte the ſame at all tymes, to the vttermoſte of my power. And I from henceforth wyll accepte, repute and take the Kynges Maieſtie, to be the onely Supreme head in earth, of the Church of Englande: And to my conynge, wytte, and vttermoſte of my power, wythoute guyle, fraude, or other vndue meane, I wyll obſerue, kepe, maynteyne and defende, the whole effectes and
B B.i. contentes,

contentes, of al and synguler actes & Statutes made, and to be made wythin thys realme in derogacion, extirpacion, and extinguisshment of the Bisshop of Rome and his aucthoritie, and al other Actes and Statutes, made or to be made, in confirmation & corroboration of the Kynges power, of the supreme head in earth, of the Church of Englande: & this I wyll do agaynst all maner of persones, of what estate, dignitie or degree, or condicion they be, & in no wise do nor attempt, nor to my power, suffre to be done or attempted, directly or indirectly, any thing or thinges, priuely or appertelye, to the let, hinderance, dammage or derogacion thereof, or any part thereof, by any maner of meanes, or for any maner of pretence. And in case any othe bee made, or hath been made by me, to any person or persones, in mayntenaunce, defence or fauoure of the Bisshope of Rome, or hys aucthoritie, iurisdiction, or power, I repute thesame, as vayne and adnichilate: so helpe me God through Iesus Christ.

¶ Then shall the Bisshop examine euery one of them that are to be ordered, in the ptesence of the people, after thys maner folowynge.



Do you trust that you are inwardely moued by the holy Ghoste, to take vpon you thys offyce and ministracion, to serue God, for the promotinge of hys glorie, and the edyfyinge of hys people?

Answer.

I truste so.

The Bisshop.

Do ye thinke, that ye truly be called accordinge to the wyll of our Lord Iesus Christe, and the due ordre of thys realme to the ministry of the Church?

Answer.

I thinke so.

The Bisshop.

Doe

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Doe ye vnfeynedly beleue all the Canonically scriptures, of the olde and newe Testament:

Answer.

I doe beleue.

The Bishoppe.

All you diligently reade thesame vnto the people assembled in the Church, where you shalbe appointed to serue:

Answer.

I wyll.

The Bishoppe.



Apperteyneth to the office of a Deacon in the Church where he shalbe appointed, to assist the Priest in deuine seruice, and specially when he ministrerth the holye Communion, and to helpe him in distribuciō thereof, and to reade holye scriptures and homilies in the congregacion, and to instructe the youth in the Catechisme, to Baptise & to Preache yf he be admitted therto by the Bishop. And furthermore, it is his office where prouision is so made, to searche for the sicke, poore, & impotent people of the parishe, & to intimate theyr estates, names & places where they dwell, to the Curate, that by his exhortacion they maye bee relieved by the parishe, or other conuenient almose: wil you do this gladly and willingly:

Answer.

I wyll so do by the helpe of God.

The Bishoppe.

All you applye all youre diligence to frame and fashion youre owne lyues, and the liues of all your familie according to the doctrine of Christ, and to make bothe your selues & them as muche as in you lieth, wholesome examples of the flocke of Christ:

Answer.

B B. ii.

I wyll

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I wyll so do, the Lorde beyng my helper.

The Bishop.

All you reuerently obeye your ordinary & other chiefe Ministers of the Church, & them to whō the gouernemente & charge is committed ouer you, folowynge wyth a gladde mynde and wyll theyr godly adinonitions:

Answer.

I wyl thus endeuor my self, the lord beyng my helper.

Then the Bishop layinge his handes seuerally vpon the head of euery of them, shall saye.

Take thou authoritie to execute the office of a Deacon in the Church of God committed vnto thee: in the name of the father, the sonne, & the holy ghost. Amen.

Then shall the Bishop delyuer to euery one of them the newe Testamente, sayinge.

Take thou authoritie to reade the Gospell in the Church of God, and to preache thesame, yf thou bee thereunto ordinarily commaunded.

Then one of them appoynted by the Bishop, shall reade the Gospel of that daye.

Then shall the Bishop procede to the Communion, and al that be ordered shall take and receyue the holy Communion thesame daye wyth the Bishop.

The Communion ended, after the laste Collecte and immediatly befoze the benedictiō, shall be sayd this Collecte folowynge.



Almyghtie God, geuer of al good thinges, which of thy great goodnes hast bouchsafed to accepte & take these thy seruantes vnto the office of Deacons in thy church: make the we beseeche thee O Lorde, to bee modest, humble, & constant in their ministracion, to haue a ready wyl to obserue al spiritual discipline, that they hauinge alwayes the testimonie of a good conscience,
and

and continuing euer stable & strong in thy sonne Christ, may so wel vse them selues in thys inferior offyce, that they may be found worthe to be called vnto the higher ministeries in thy Church: through the same thy sonne our Sauour Christ, to whom be glorie and honoure, worlde wythout ende. Amen.

¶ And here it must be shewed vnto the Deacon that he must continue in that office of a Deacon, the space of a whole yeare at the least (except for reasonable causes, it bee otherwise seen to his ordinarie) to the intent he may be perfecte, and wel expert in the thinges apperteyning to the Ecclesiasticall administraciō, in executing whereof, yf he be found faithful and diligent, he may be admitted by his Diocesan to the orde of Priesthode.

The fourme of ordering Priestes.

Whē the exhortacion is ended, they shall follow the Communion. And for the Epistle, shalbe read out of the twentieth Chapter of the Actes of the Apostles as foloweth.



¶ Rom Miletus Paule sent messengers to Ephesus, and called the Elders of the congregacion: which when they were come to him, he sayde vnto the. Ye know that from the first day that I came into Asia, after what maner I haue been wyth you at all seasons, seruyng the Lord wyth all humblenes of mynde, and wyth many teares and temptacions which happened vnto me by the layinges awayte of the Jewes, because I would kepe backe nothinge that was profitable vnto you, but to shewe you & teache you openly throughout euery house: witnessing bothe to the Jewes, & also to the Grekes, the repentaunce that is towarde God, and the fayth whiche is towarde oure Lorde Jesus.

¶ B. iii.

And

And now behold, I goe bound in the spyryte vnto Ierusalem, not knowing the thinges that shall come on me there, but that the holy ghost witnesseth in euery cite, saying that bandes & trouble abyde me. But none of these thinges moue me, nether is my lyfe deare vnto my selfe, that I might fulfill my course wyth ioye and the ministracion of the worde whiche I haue receyued of the Lord Iesu to testifye the Gospell of the grace of God. And now behold, I am sure that henceforth ye al (through whom I haue gone preaching the kingdom of God) shall see my face nomore. wherefore I take you to recorde thys daye, that I am pure frō the bloud of all men. For I haue spared no labor, but haue shewed you all the counsaile of God. Take hede therefore vnto your selues & to all the flocke amonge whom the holy ghost hath made you ouerseers to rule the cōgregation of God, whiche he hath purchased wyth hys bloud. For I am sure of this, that after my departing, shal greuous wolues entre in among you, not sparing the flocke. Moreover, of your owne selues shall men aryse, speaking peruerse thinges to drawe disciples after them. Therefore awake, and remembre that by the space of thre yeares I ceased not to warne euery one of you nyght and daye, wyth teares.

And now brethren, I cominende you to God & to the woorde of his grace whiche is able to buylde further, & to gyue you an inheritaunce among al them which are sanctified. I haue desyred no mans syluer, golde, or besture. yea, you knowe youre selues, that these handes haue ministred vnto my necessities, and to them that were wyth me. I haue shewed you all thynges, howe that so labouring, ye oughte to receyue the weake, & to remembre the wordes of the Lord Iesu, howe that he sayd: it is more blessed to geue, then to receyue.

Or els thys thyrde chapter, of the fyrst Epistle to Timothe.

This



Hys is a true sayinge: yf any man desyre the offyce of a Bisschoppe, he desyareth an honeste worke. A Bisschop therfore must be blamelesse, the husband of one wyfe, diligent, sobre, discrete, a keeper of hospitalitie, apte to teache, not geue to ouer-much wyne, no fyghter, not gredye of filthye lucre: but gentle, abhorring fyghting, abhorringe couetousnes, one that ruleth wel his owne house, one that hath children in subiection with al reuerence. For yf a man can not rule hys owne house, how shall he care for the congregation of God: he may not be a yong scholer, lest he swell, and fall into the Judgement of the euyl speaker. He must also haue a good reporte of them whiche are without, lest he fall into rebuke, and snare of the euyl speaker.

Likewise must the Ministers be honest, not double tongued, not geuen vnto muche wyne, nether gredy of filthie lucre: But holding the mystery of the fayth, with a pure consciēce, & let them first be proued, and then let them minister so, that no man be able to reprove them.

Eue so must their wyues be honest, not euil speakers: but sobre & faithful in al thinges. Let the Deacons be the husbandes of one wyfe, and such as rule their children wel, & their owne householdes, For they that minister wel, geat themselves a good degre, & great libertie in the fayth which is in Christe Iesu.

These thinges wyte I vnto thee, trusting to come shortly vnto thee: but & yf I tary longe, that then thou mayst haue yet knowledge, howe thou oughtest to behaue thy self in the house of God, which is the cōgregation of the liuinge God, the Pillar & ground of trueth. And without doubt, greate is that misterie of Godlynes: God was shewed in the flesh, was Justified in the spirite, was seen among the Angelles, was preached vnto the Gentyles, was beleued on in the worlde, and receyued vp in glory.

After

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After thys shalbe read for the Gospell, a pece of the laste Chapter of Mathew, as foloweth.

Mathew.
xxviii,

Jesus came and spake vnto them, saying: All power is geuen vnto me in heauen and in earth. Goe ye therefore and teache all nations, baptising them in the name of the father, and of the sonne, and of the holy gost. Teaching them to obserue all thinges, whatsoeuer I haue commanded you. And loe, I am with you alway, euen vntill the end of the worlde.

Or els this that foloweth of the tenth Chapter of John.

Verely verely, I saye vnto you: he that entreth not in by the doore into the shepefolde, but climbeth vp some other way, the same is a thefe and a murtherer. But he that entereth in by the doore, is the shepheard of the shepe, to hym the porter openeth, and the shepe heareth hys voyce, & he calleth hys owne shepe by name, and leadeth them out. And when he hath sente forth his owne shepe, he goeth before them, and the shepe folowe hym, for they knowe his voyce. A straunger wyl they not folow, but wyl flee from hym, for they knowe not the voyce of straungers. Thys prouerbe spake Iesus vnto them, but they vnderstoode not what thynges they were, whyche he spake vnto them. Then sayde Iesus vnto them agayne: verely, verely, I saye vnto you, I am the doore of the shepe. All (euen as manye as come before me) are theues and murtherers: but the shepe dyd not heare them. I am the doore, by me yf any man entre in, he shall be safe, and goe in and out, and fynde pasture. A thefe cometh not but for to steale, kyll and to destroye. I am come that they myght haue lyfe, and that they myghte haue it more aboundantly. I am the good shepheard: a good shephearde geneth hys lyfe

lyfe for the shepe. An hired seruaunt, and he whiche is not the shepeheard (neyther the shepe are hys owne) seeth the wolfe comming, & leaueth the shepe & fleeth, & the wolfe catcheth & scattereth the shepe. The hyred seruaunt fleeth, because he is an hyred seruaunte, and careth not for the shepe. I am the good shepeherd and knowe my shepe, and am known of myne. As my father knoweth me, euen so know I also my father. And I geue my lyfe for the shepe, and other shepe I haue, which are not of this folde. Them also must I bring, and they shall heare my voyce, and there shall be one folde and one shepehearde.

Or els thys, of the .xx. Chapter of Iohn.



Thesame daye at night, which was the fyrst daye of the Sabbothes, when the doores were shutte (where the Disciples were assembled together, for feare of the Jewes) came Iesus & stode in the middes, & sayde vnto them: peace be vnto you. And whē he had so sayd, he shewed vnto them hys handes & his syde. Then were the disciples glad, when they sawe the Lord. Then sayd Iesus vnto them agayne, peace bee vnto you. As my father sent me, euen so send I you also. And when he had sayd those wordes, he breathed on them and said vnto them: receyue ye the holy ghost: whosoeners synnes ye remytte, they are remytted vnto them: & whosoeners synnes ye retayne, they are retayned.

When the Gospel is ended, then shalbe sayd or songe.



Ome holy ghost eternall God proceedinge from aboue:

Both from the father and the sonne, the God of peace and loue.

Wyspe oure myndes, and into vs, thy heauenly grace inspyre:

That in all trueth and godlynesse, we maye haue true desyre.

Thou

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**Thou art the very comforter, in al wo and distresse:
The heavenly gyfte of God moſte highe, whych no
tongue can expreſſe.**

**The fountayne & the lively ſprynge, of ioye celeftiall:
The fyre ſo brighte, the loue ſo clere, and Anction
ſpirituall.**

**Thou in thy gyftes arte manifolde, whereby Chri-
ſtes Church doeth ſtande:**

**In faythfull heartes wytyng thy lawe, the ſynger
of Goddes hande.**

**According to thy promes made, thou geueſt ſpeache
of grace:**

**That throughe thy helpe, the prayſe of God, maye
ſounde in euery place.**

**O holy ghoſte, into oure wittes, ſende downe thyne
heauenly lyght:**

**Kyndle our heartes wyth feruent loue, to ſerue God
daye and nyght.**

**Strength and ſtabliſhe all oure weakenes, ſo feble
and ſo frayle:**

**That neyther fleſhe, the worlde nor deuyl, agaynſte
vs do preuaile.**

**Put backe oure enemye farre from vs, and graunte
vs to obtayne:**

**Peace in our heartes with God and man, withoute
grudge or diſdayne.**

**And graunt O Lorde that thou beyng, oure leader
and oure guyde:**

**we may eſchewe the ſnares of synne, and from thee
neuer flyde.**

**To vs ſuch plentie of thy grace, good Lord graunt
we thee praye:**

**That thou mayeſt bee oure comforter, at the laſte
dreadfull daye.**

**Of all ſtryfe and diſſencion, O Lorde diſſolue the
bandes:**

And

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And make the knottes of peace & loue, throughout
all Christen landes.

Graunte vs O Lorde, throughe thee to knowe the
father most of myght:

That of hys deare beloued sonne, we may attayne
the syght.

And that wyth perfect fayth also, we may acknow-
ledge thee:

The spyryte of them both alwaye, one God in per-
sones three.

Laude and prayse be to the father, and to the sonne
equall:

And to the holy spyryte also, one God coeternall.

And praye we that the onely sonne, vouchesafe hys
spyryte to sende:

To all that do professe hys name, vnto the worldes
ende. Amen.

And then the Archedeacon shall present vnto the Bis-
shop, all them that shall receyue the order of Priesthode
that daye. The Archedeacon sayinge.

Reuere[n]de Father in GOD, I presente vnto
you, these persones presente, to bee admitted
to the ordre of Priesthode, *Cum interrogatione &
responsione, yt in ordine Diaconatus.*

And then the Bisshop shal saye to the people.

God people, these bee they whome we pur-
pose GOD wylling, to receyue this daye, vn-
to the holye offyce of Priesthode. For after
due examinacion, we fynd not the contrary
but that they be lawfully called to theyr functiō & mi-
nistery, & that they be persones mete for thesame: but
yet yf there be any of you whych knoweth any impe-
diment, or notable cryme in any of the, for the whych
he oughte

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he oughte not to bee receyued into this holy ministry,
nowe in the name of God declare thesame.

And yf any great cryme or impediment be objected. &c.
Vt supra in Ordine Diaconatus vsque ad finem Litanie cum hac Collecta.



Almyghtie **GOD** geuer of all good
thinges, which by thy holy spirit hast
appoynted dyuerse orders of Mini-
sters in thy church, mercifully behold
these thy seruātes, now called to the
Office of Priesthode, & replenish the
so wyth the trueth of thy doctryne, &
innocencie of lyfe, that both by worde and good exam-
ple, they may faythfully serue thee in thys office, to the
gloze of thy name, and profyte of the congregacion,
through the merites of oure sauour Jesu Christ, who
lyueth and reygnaeth, wyth thee, and the holy Ghoste,
worlde wythout ende. Amen.

Then the Bishop shal minister vnto euery of them the
othe, concerning the Kinges Supremacie, as it is set oute
in the orde of Deacons. And that done, he shal saye vnto
them, which are appoynted to receyue the sayde Office, as
hereafter foloweth.



You haue hearde brethren, aswell in
youre priuate examination, as in the
exhortaciō, and in the holy lessons ta-
ken out of the Gospel, and of the wri-
tinges of the Apostles, of what dig-
nitie, and of how great importaunce
thys offyce is (whereunto ye be cal-
led.) And nowe we exhorte you, in the name of oure
LORDE Jesus Christe, to haue in remembraunce,
into howe hyghe a dignitie, and to howe chargeable
an offyce ye bee called, that is to saye, to be the messen-
gers, the watchemen, the Pastours, and the stewardes
of the **LORDE**, to teache, to premonishe, to feede,
and prouyde for the Lordes fainpyle : to seeke for
Christes

Christes shepe that be disperfed abrode, and for hys chyldren whiche bee in the myddest of thys naughtye worlde, to be saued through Christe for euer. Haue alwayes therfore prynced in your remembraunce, howe great a treasure is committed to your charge, for they be the shepe of Christe, whiche he boughte with hys death, and for whom he shed his bloud. The churche & congregacion whom you must serue, is his spouse and his body. And if it shall chaunce thesame churche, or any membre therof, to take any hurt or hinderance, by reason of youre negligence, ye knowe the greatnesse of the faulte, and also of the horrible punishment which wil ensue. wherfore, consider with your selues the end of your ministry, towarde the chyldren of God, towarde the spouse and body of Christ, and see that you neuer cease your labour, your care and dyligence, vntill you haue doen all that lieth in you, accordynge to your bounden dutie, to bryng all suche as are, or shalbe comyncted to youre charge, vnto that agremente in faith, and knowledge of God, and to that ripenes, and perfectnesse of age in Christe, that there be no place left among them, either for errour in Religion, or for vicioussnesse in lyfe.

Then, forasmuche as your office is both of so greates excellencye, and of so great difficultie, ye se with howe greates care and study ye oughte to apply your selues, aswell that you maye shewe your selues kinde to that Lorde, who hath placed you in so high a dignitie, as also to beware, that neyther you your selues offende, neither be occasion that other offende. Howbeit, ye cannot haue a mynd and a wyl thereto of your selues, for that power and abilitie is geuen of God alone. Therefore ye se how ye ought & haue nede, earnestly to praye for hys holy spirit. And seyng that you cannot by any other meanes, compasse the doyng of so weightie a worke pertainyng to the saluacion of man, but with

doctryne and exhortacion, taken out of holy scripture, and with a life agreable vnto thesame. Ye perceyue how studyous ye oughte to be in readyng and in learning the holy scriptures, and in framyng the maners, both of your selues, and of them that specially pertain vnto you, accordyng to the rule of thesame scriptures. And for this selfesame cause, ye see how you oughte to forsake and set aside (as much as you maye) all worldly cares and studyes.

We haue a good hope, that you haue well weighed and pondred these thynges wyth your selues, long before thys tyme, and that you haue clerely determyned, by goddes grace, to geue your selues wholly to this vocacyon, wherunto it hath pleased God to call you, so that (as muche as lieth in you) you apply youre selues wholly to this one thing, and drawe al your cares and studies this way, and to thys ende. And that you wyll continually praye for the heauenly assistaunce of the holy goste, from God the father, by the mediacion of our only mediator and sauour Jesus Chryste, that by dayly readyng and weighing of the scriptures, ye maye waxe riper and stronger in your ministerie. And that ye maye so endeavour your selves from time to time to sanctifie the liues of you and yours, and to fashion them after the rule and doctrine of Christ. And that ye maye be wholesome and godly examples & paternes, for the reste of the congregacyon to folowe. And that this present congregaciō of Christ here assembled, may also vnderstande youre myndes and wylles in these thynges: and that this your promes, shall more moue you to doe your dueties, ye shall answer plainly to these thynges, whiche we in the name of the congregacyon shall demaunde of you, touchyng thesame.

Doe you thynke in your heart, that you be truly called accordyng to the will of our Lorde Jesus Chryste, and the ordre of this Church of Englande, to the ministerye

nisterie of Priesthode:

Answer.

I thinke it.

The Bishoppe.

We you perswaded that the holy Scriptures contain sufficiently al doctrine required of necessitie for eternall saluacion, throughe faith in Iesu Christe? And are you determined with the saied scriptures, to instructe the people committed to your charge, and to teache nothyng, (as required of necessitie, to eternal saluacion) but that you shalbe perswaded may be concluded, and proued by the scripture?

Answer.

I am so perswaded, and haue so determyned by Gods grace.

The Bishoppe.

Will you then geue youre faythfull dyligence alwayes, so to mynister the doctryne and Sacramentes, and the discipline of Christ, as the lord hath commaunded, and as thys realme hath receiued thesame, accordyng to the commaundementes of God, so that you may teache the people committed to youre cure and charge, with al diligence to kepe and obserue thesame?

Answer.

I wil so doe, by the helpe of the Lord.

The Bishoppe.

Will you be ready with al faithful diligence, to banishe and driue away al erronious and straunge doctrines, contrarie to gods worde, and to vse both publyke and priuate monycyons and exhortacyons, aswell to the sicke as to the whole, within youre cures, as nede shall require and occasion be geuen?

Answer.

The order yng of Priestes.

I wyll, the Lorde beyng my helper.

The Bisshoppe.

Will you be diligent in praiers, and in reading of the holy scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer.

I wyll endeavour my self so to doe, the Lorde beyng my helper.

The Bisshoppe.

Will you be diligent to frame and fashion youre own selues, and your families, according to the doctrine of Christe, and to make bothe youre selues and them (as inuche as in you lieth) wholesome examples and spectacles to the flocke of Christ?

Answer.

I wyll so apply my selfe, the lorde beyng my helper.

The Bisshoppe.

Will you maintein and set forwardes (as inuche as lieth in you) quietnes, peace, and loue amonges al christian people, and specially among them that are, or shalbe committed to your charge?

Answer.

I will so do, the Lorde being my helper.

The Bisshoppe.

Will you reuerentely obeye your Ordinarie, and other chiefe ministers, vnto whom the gouernement and charge is commytted ouer you, following with a glad mynde and will, their godly admonition, and submytting youre selues to theyr godlye iudgements?

Answer.

I wyll so doe, the Lorde beyng my helper.

¶ Then

The orderyng of Priestes.

Then shal the Bishoppe saye.



Almightie god who hath geuen you this wyl to doe al these thynges, graunt also vnto you strength and power to performe thesame, that he may accomplishe his worke which he hath begon in you, vntil the tyme he shal come at the latter Day, to iudge the quicke and the dead.

After this, the congregaciō shalbe desired, secretly in their pzaiers, to make humble supplications to God for the foresaied thinges: for the whiche pzaiers, there shalbe a certaine space kept in silence.

That doen, the Bishoppe shal pzaye in this wyse.

Let vs pzaye.



Almightie god and heauenly father, which of thy infinite loue and goodnes towardes vs, hast geuen to vs thy onely and moste deare beloued sonne Iesus Christe, to be our redeemer and aucthour of euerlasting life: who after he had made perfecte our redemption by hys death, and was ascended into heauen, sent abroad into the worlde hys Apostles, Prophetes, Euangelistes, Doctours & Pastours, by whose labour and ministerie, he gathered together a greate flocke in al the partes of the world, to set furth the eternal praise of thy holy name. For these so greate benefites of thy eternal goodnes, and for that thou hast vouchsafed to cal these thy seruantes here present, to the same office and ministerie of the saluacion of mankynde: we render vnto thee moste hartie thanks, we worship and praise thee, & we humbly beseeche thee by thesame thy sonne, to graunt vnto al vs which either here, or els where cal vpon thy name, that we maye thewe oure selues thankfull to thee, for these and all
CC.iii. other

other thy benefites, & that we maye daily encrease and goe forwarde, in the knowledge and faith of thee, and thy sonne, by the holy spirite. So that as well by these thy ministers, as by them to whom thei shalbe appointed ministers, thy holy name may be alwaies glorified, and thy blessed kyngdom enlarged, throughe the same thy sonne our Lorde Jesus Christe: which liueth and reigneth with thee, in the vnitie of the same holy spirite, world without ende. Amen.

¶ When this praier is done, the Bishoppe with the priestes present, shal lay theyr handes seuerally vpon the head of euery one that receiueth orders. The receiuers humbly kneeling vpon their knees, and the Bishop saying.



Receiue the holy goste, whose synnes thou doest forgeue, they are forgiven: and whose synnes thou doest retaine, thei are retained: and be thou a faithful despensoz of the word of god, and of his holy Sacramentes. In the name of the father, and of the sonne, and of the holy gost. Amen.

¶ The Bishop shal deliuer to euery one of them, the Bible in his hande, saying.

Take thou aucthoritie to preache the word of god, and to minister the holy Sacramentes in thys congregacion, where thou shalt be so appointed.

¶ When thys is doen, the Congregacyon shal syng the Crede, and also they shal goe to the Communion which al they that receiue orders shal take together, and remaine in the same place where the handes were layd vpon the, vntyl suche time as thei haue receiued the Communion.

¶ The Communion beyng doen, after the last Collecte, and immediatly befoze the benediccion, shalbe sayed thys Collecte.

The orderynge of Priestes.



Most mercifull father, we beseeche thee so to sende vpon these thy seruauntes thy heauenly blessing, that they may be cladde about with all iustice, & that thy worde spoken by theyr mouthes, may haue such successe, that it may neuer be spoken in vain. Graunt also that we may haue grace to heare, and receiue the same as thy moste holy worde, and the meane of our saluacion, that in all our wordes and dedes, we may seke thy glory, and the increase of thy kingdom, thorow Iesus Christ our lord. Amen.

¶ And if the Orders of Deacon and Priesthod, be geuen both vpon one day, then shal al thinges at the holy Communion, be vled as they are appointed at the orderynge of Priestes. Sauing that for the Epistle, the whole thirde Chapter of the first to Timothe shalbe read as it is sette out before in the order of Priestes. And immediatly after the Epistle, the Deacons shalbe ordered. And it shall suffice, the Letany to be sayed once.

The fourme of consecrating of an Archebisshoppe, or Bis- shoppe.

¶ At the Communion.

¶ The Epistle.



This is a true saying, if a man desire the office of a Bisshoppe, he desireth an honest worke. A Bisshoppe therefore muste bee blamelesse, the husbnde of one wyfe, diligent, sober, discrete, a keeper of hospitalitie, apte to teache, not geuen to ouermuche wine, no fyghter, not gredy of filthy lucre, but gentle, abhorring fyttinge, abhorrynge couetousnesse, one that ruleth
¶ C.iii. well

Consecration of Bishoppes.

wel his own house, one that hath children in subiection with al reuerence. For if a mā cannot rule his own house, howe shal he care for the congregation of god: he may not be a yong scholer, lest he swel and fall into the iudgemente of the euil speaker. He must also haue a good report of them whiche are without, lest he fall into rebuke and snare of the euil speaker.

The Gospell.

Iohn. iiii.



Iesus saied to Symon Peter, Symon Johanna, louest thou me more then these: he said vnto him, yea lord, thou knowest that I loue thee: he said vnto him, fede my lambes. He said to him againe the seconde time: Simon Johanna, louest thou me: he said vnto him, yea lord, thou knowest that I loue thee: he said vnto him, feede my shepe. He said vnto him the thirde time: Simō Johanna, louest thou me: Peter was sorry, because he said vnto hym the third time, louest thou me, and he said vnto him: lord thou knowest al thinges, thou knowest that I loue thee. Iesus said vnto hym, fede my shepe.

Or els out of the tenth Chapiter of Iohn, as befoze in the order of Priestes.

After the gospel and Credo ended, firste the elected Bishoppe shall bee presented by two Bishoppes, vnto the Archebishoppe of that prouince, or to some other Bishoppe appoynted by his commission: The Bishoppes that present hym, saying.

Most reuerend father in god, we presente vnto you this godly and wel learned man, to be consecrated Bishoppe.

Then shal the Archebishoppe demaunde the kynges mandate, for the consecration, and cause it to be read. And the othe touching the knowledge of the kinges supremacie, shal be ministred to the person elected, as it is set oute in the Order of Deacons. And then shal be ministred also, the othe of due obedience vnto the Archebishoppe, as foloweth.

The

The Othe of due obedience to the Archebishoppe.



In the name of God, Amen. I A. chosen Bishoppe of the Church and lie of. A. doe professe and promise, al due reuerence and obedience to the Archebishoppe, and to the Metropolitall church of. A. and to their successours: so helpe me God, throughe Iesus Christe.

This othe shal not be made at the consecration of an Archebishoppe.

Then the Archebishoppe shal moue the congregacion present to praye: saying thus to them.

Brethren, it is written in the gospel of sainte Luke, that our sauoure Christe continued the whole night in praier, or euer that he did chose and sende furth his. xii. Apostles. It is written also in the Actes of the Apostles, that the disciples whiche were at Antioche did fast and pray, or euer they layed handes vpon, or sent furth Paul and Barnabas. Let vs therefore, folowynge the example of oure sauoure Christ and his Apostles, first fal to prayer, or that we admit and send furth thys person presented vnto vs, to the worke wherunto we truste the holy goste hath called hym.

And then shalbe saied the Letany, as afoze in the order of Deacons. And after this place: That it may please the to illuminate al Bishoppes. &c. he shal saie.

That it maye please thee to blesse this our brother elected, and to sende thy grace vpon him, that he may duely execute the office wherunto he is called, to the edifying of thy Church, and to the honour, prayse and glory of thy name.

Answere.

we beseeche thee to heare vs good Lorde.

Concludynge

Consecration of Bishoppes.

¶ Concluding the Letanye in theende, with this prayer.



Almightie GOD, gener of all good thynges, which by thy holy spirite hast appointed diuerse orders of ministers in thy Church: mercifully beholde this thy sernaunt, now called to the worke and ministerie of a Bishoppe, and replenishe him so with the trueth of thy doctryne, and innocencie of life, that both by worde and dede, he may faithfully serue thee in this office, to the glorie of thy name, and profite of thy congregacion: Throughe the merites of our sauoure Iesu Christe, who lyueth and reigneth with thee and the holy gost, worlde without ende. Amen.

¶ Then the Archebishoppe sittynge in a chaire, shall saye this to hym that is to be consecrated.



Brother, forasmuche as holy scripture and the olde Canons commaundeth, that we should not be hastie in laying on handes, and admyttinge of any person to the gouernement of the congregacion of Christe, whiche he hath purchased with no lesse price then the effusion of hys owne bloud: afore that I admit you to this administracion wherunto ye are called, I wil examyne you in certaine articles, to theende the congregacion present, may haue a trial and beare witnes how ye be minded to behaue your self in the churche of god. Are you perswaded that you be truely called to this ministracion, according to the will of oure Lorde Iesus Christ, and the order of this realme?

Answer.

I am so perswaded.

The Archebishoppe.

Are



Are you perswaded that the holy Scriptures containe sufficiently all doctryne, required of necessitie for eternall saluacyon, through the faith in Iesu Christe: And are you determyned with thesame holy scriptures, to instruct the people committed to your charge, and to teache or maintein nothyng, as required of necessitie to eternall saluacion, but that you shall bee perswaded may be concluded, and proued by thesame:

Answer.

I am so perswaded and determined by gods grace.

The Archebischoppe.

Will you then faithfully exercise your selfe in the said holy scriptures, and call vpon god by prayer, for the true vnderstanding of thesame, so as ye may be able by them to teache and exhorte with wholesome doctrine, and to withstande and conuince the gainsaies:

Answer.

I wyll so doe, by the helpe of God.

The Archebischoppe.

We you ready with al faithful diligence, to banishe and drive away al erronious and straunge doctryne, contrary to gods worde, and both privately and openly to call vpon, and encourage other to the same:

Answer.

I am ready, the lord beyng my helper.

The Archebischoppe.

Will you deny al vngodlinesse and worldly lustes, and liue soberly, ryghteouslye, and godly in thys world, that you may shewe your selfe in all thinges, an example of good workes vnto other, that the aduersary maye be ashamed hauynge nothing to laye agaynst you:

Answer.

I wyll

Consecration of Bishoppes.

I wyll so doe, the lord beying my helper.

The Archebishoppe.

Will you maintain and set forward (as much as
shall lie in you) quietnesse, peace, & loue, amonge
all men. And such as be vnquiete, disobediente
and criminous within your Diocesse, correcte and pu-
nische, accordyng to suche auctoritie as ye haue by
gods worde, and as to you shall be committed, by the
ordinaunce of thys realme:

Answer.

I wyll so doe, by the helpe of god.

The Archebishoppe.

Will you shewe your self gentle, and be mercifull
for Christes sake to poore and neddy people, and
to all straungers destitute of helpe:

Answer.

I wyll so shewe my selfe by gods helpe.

The Archebishoppe.

O Almighty God our heauenly father, who hath
geue you a good wil to doe all these thinges, graunt
also vnto you, strengthe and power to performe
thesame, that he accomplishing in you, the good worke
which he hath begon, ye may be founde perfecte, and
irreprehensible at the latter day, through Iesu Christ
our Lord. Amen.

¶ Then shall be song or sayd, Cum holy gost, &c. as it is set
out in the Order of Priestes.

¶ That ended, the Archebishoppe shall saye.

Lord heare our prayer.

Answer.

And let our crye come vnto thee.

¶ Let vs praye.



Almighty God and moste mercifull fa-
ther, which of thy infinite goodnesse haste
geuen to vs thy only and most dere belo-
ued sonne Iesus Christ, to be our redeemer
and

and authour of euerlasting life, who after that he had made perfecte our redemption by his death, and was ascended into heauen, powred down his giftes abundantly vpon men, making some Apostles, some Prophetes, some Euangelistes, some Pastours, and Doctors, to the edifying and makynge perfecte of his congregation: graunt we beseeche the, to this thy seruant, suche grace that he may euermore be ready to spreade abroad thy gospel, and glad tidinges of reconcilment to God, and to vse the authoritie geuen vnto him, not to destroe, but to saue, not to hurt, but to helpe: so that he as a wise and a faithful seruant, geuing to thy family meate in due season, may at the last daye be receiued into ioye, through Iesu Christ our lord, who with thee, and the holy goste, lieth and reigneth one God, world without ende. Amen.

¶ Then the Archebishoppe and Bishoppes present, shal lay their handes vpon the head of the elected Bishop, the Archebishoppe saying.

Take the holy gost, and remember that thou stirre vp the grace of god, which is in thee, by imposition of handes: for god hath not geuen vs the spirite of feare, but of power, and loue, and of sobernesse.

¶ Then the Archebishoppe shal deliuer him the Bible, saying.

Take hede vnto reading, exhortacion and doctrine. Thinke vpon these thinges contained in this booke, be diligent in them, that the increase comyng therby, may be manifest vnto all men. Take hede vnto thy selfe, and vnto teaching, and be diligent in doing them, for by doing this, thou shalt saue thy selfe, and them that heare thee: be to the flocke of Christ a shepeheard, not a wolfe: feede them, deuoure them not: holde vp the weake, heale the sicke,

licke, binde together the broken, bryng againe the out-
castes, seke the lost. Be so mercifull, that you be not to
remisse, so minister discipline, that you forgeat not
mercy: that whē the chief shepheard shal come, ye may
receyue the inmarcescible crowne of glory, through Je-
sus Christ our lord. Amen.

¶ Then the Archebishoppe shal procede to the Commu-
nion, with whom the newe consecrated Byshoppe with o-
ther, shal also communicate. And after the laste Collecte,
immediatlye befoze the benediccyon, shal bee sayed thys
prayer.



Most merciful father, we beseeche thee to
send down vpon this thy seruaunt, thy
heauenly blessinge, and so endue hym
with thy holy spirite, that he preaching
thy worde, may not only be earnest to
reproue, beseeche, and rebuke with al pa-
cience and doctryne, but also may be to such as beleue,
an wholesome example, in worde, in conuersacion, in
loue, in faith, in chastitie, and puritie, that faythful-
ly fulfilling his course, at the latter day he maye
receiue the crowne of righteousness, laied vp
by the Lord, the righteous iudge, who
liueth, and reigneth, one god with
the father and the holy gost,
worlde withoute ende.

Amen.

(. . .)



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C Faultes escaped.

In the quere of a. the. vii. leafe, second syde. ix. lyne, for Psal. xlvii
reade Psalm. lxxii.

In B. the. iii. leafe, fyrst side, for the cotacion in the margine, John.
iii. reade John. ii.

In B. the. v. leafe, fyrst syde. xxiii. lyne, aboue these thinges, reade
aboue all these thinges.

In B. the. vii. leafe, second syde. xxvi. lyne, all my goddes, reade all
my goodes.

In B. the. viii. leafe, fyrst syde. xxiii. lyne, Hierico, reade Hierico.

In C. the. viii. leafe, second syde. xxi. lyne, called the fiede of bloud,
reade, called Acheldema, that is the fiede of bloude.

In C. the. i. leafe, .ii. syde, reade the cotacion for the Epistle. i. Coz. xi.

In C. the. vii. leafe, fyrste syde. vi. lyne, when the Priestes ther efoze
saw him, reade, whē the Priestes therfoze & the ministers saw him.

In G. the. i. leafe, secōd side, reade the cotaciō at the gospel. Mar. xvi

In H. the. iii. leafe, fyrst syde. iii. lyne, & when he had thus done, reade
and when they had so done.

In K. the. iii. leafe, second syde. ix. lyne, the Lorde ouer righteousnes,
reade the Lorde oure righteousnes.

In L. the. iii. leafe, second syde, last line, godlines reade goodlines.

In M. the. ii. leafe, first syde. xxi. line, offences reade offence.

The prices of this booke.

This boke is to be sold by the imprinter in queres,
for. ii. shillinges & .vi. pence, and not aboue. Bound in parche-
mente or fozell, for. iii. shillinges. iiii. pence, and not aboue.

And bound in leather, in paper bozdes, or claspes, for. iiii. shillinges,
and not aboue. And at the nexte impressiō, the imprinter leauyng
out the fourme of makynge and consecratynge of Archebishops,
Bishops, Priestes, and Deacons, shal sell the sayd boke in queres,
for. ii. shillinges, and not aboue. And bound in fozell, for. ii. shillinges
viii. pence, and not aboue. And bounde in leather, in paste boozdes,
or claspes, for. iii. shillinges. iiii. pence, and not aboue.